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INDEX

TO

VOLUMES XIX. AND XX. OF THE ASIATIC RESEARCHES

AND TO VOLUMES I. TO XXIII.

OF

THE JOURNAL OF THE ASIATIC SOCIETY

OF

✓
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P R E F A C E .

THE following Index owes its origin to a desire to render the varied and valuable matter contained in the Transactions of the Asiatic Society easy of reference to the Compiler. In submitting it to the Members, he is anxious that nothing more should be expected from it than just what it assumes to be—a resumé of the several volume indices to the Journal of the Society and to the last two volumes of the Asiatic Researches. All attempt at systematic classification has been suppressed, and little more has been done than to record, under the usual alphabetical arrangement, the subjects, the names of the authors, and the local connexion of the articles as they appear in their titles. The appendix includes :

1st, An Index to the Numismatic Papers, Notices and Plates that have appeared in the Journal; compiled by G. H. Freeling, Esq. B. C. S.,

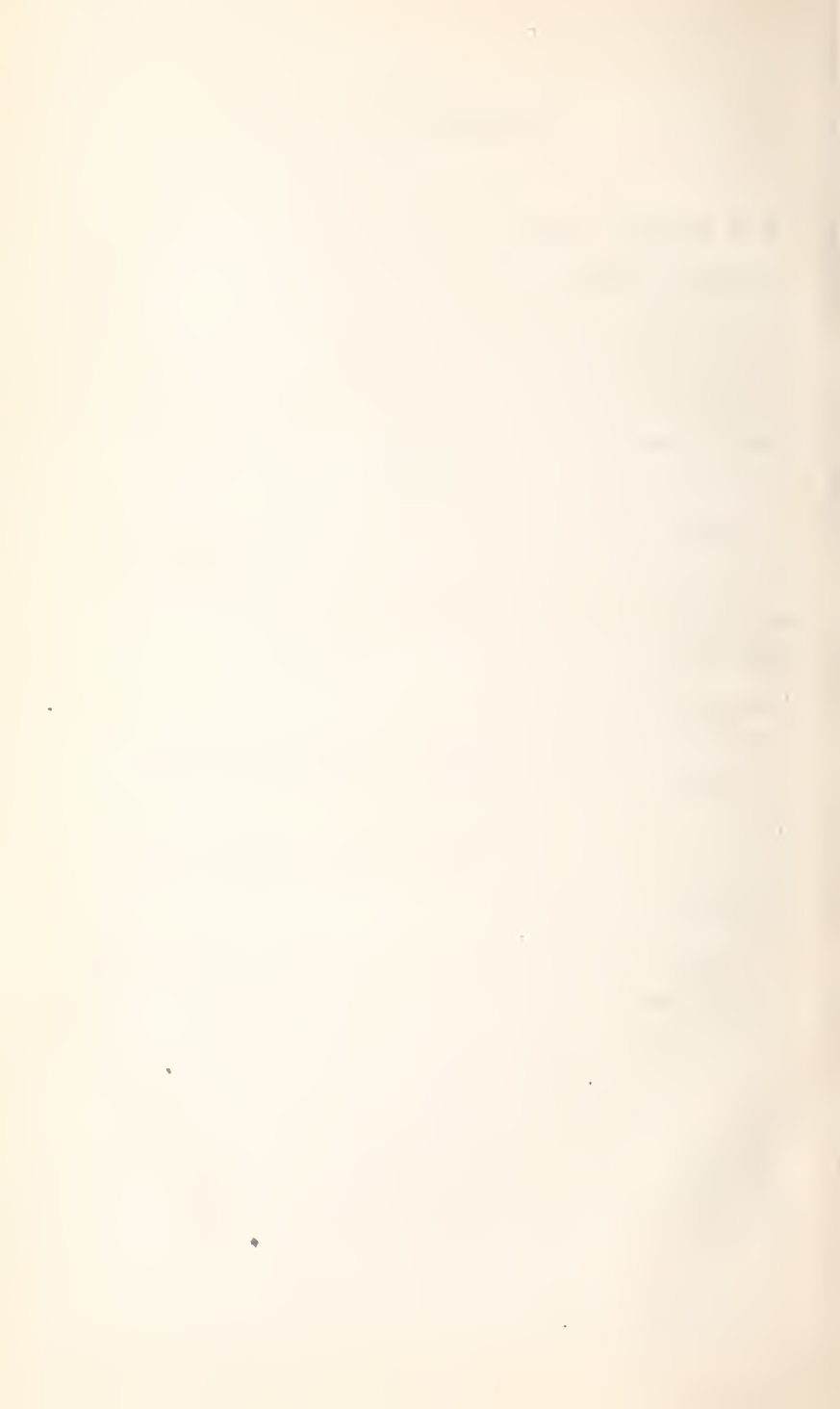
2nd, A reprint of Col. Sykes's List of Ancient Inscriptions published in the Journal.

3rd, Mr. Piddington's Index to the Indian Geological, Mineralogical and Palaeontological papers in the Researches and the Journal of the Society, and in the Gleanings of Science; and

4th, A Table of Indian Coals Analyzed at the Calcutta Assay Office, including those published in the Gleanings in Science, September, 1831, arranged according to localities extracted from the Report of the Coal Committee; by Mr. Jas. Prinsep.

R. M.

20th December, 1856.



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Note.—The leading word—if an author's name, is printed in Small Capitals, if the name of a place, in Italics, if a common noun, in Roman letters. The Roman numerals indicate the volume and the Arabic figures the page referred to. The letters A. R. mark the Asiatic Researches.

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APPENDIX A.

Index to the Numismatic Papers, Notices and Plates, that have appeared in the Journal of the Asiatic Society, from its commencement in 1832, to the present time, compiled by G. H. FREELING, Esq. B. C. S.

I.

List of Papers on Numismatics in the Journal with the Names of their Authors.

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On the Connexion of various ancient Hindoo Coins with the Grecian or Indo-Scythic Series, by J. Prinsep. 5 plates.	1835	iv.	621
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Specimens of Buddhist Inscriptions with Symbols, from West of India, by Col. W. H. Sykes. 1 plate.	—	—	1038
Examination of Girnar Inscriptions, (including the Coins of Saurashtra,) by J. Prinsep. 4 plates.	1838	vii.	334
Rupography or method of printing coins in fac- simile, by J. Prinsep. 1 plate and 3 specimens.	—	—	414
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Discovery of Gems in Kandahar by Lt. Conolly, by H. Torrens. 3 plates. —	—	—	97
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Remarks on a Boodhist Medal from Tenasserim, by Capt. T. Latter. 1 plate. Part 2	Part 2	xiii.	571

	Year.	Vol. of Journal.	Page
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II.

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giving useful information on the subject of Coins.*

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The Locality of the Roman Coins found in India and deposited in the Society's Cabinet,	1832	Oct.
Description of 2 Ceylon Coins,	1833	Jan.
List of Roman Coins found in Upper India,	—	July.
Catalogue of Genl. Ventura's Bactrian Coins,	1834	Nov.

	Year.	Month.
List of Coins in the Society's Cabinet, with their value, Descriptions and woodcuts of 2 Coins of Pakores with other notices of Bactrian Coins, by Col. Stacy,	1837	Feb.
On the connexion between Artemis and Nana, by Dr. W. E. Carte,	1839	April.
The name of a new Cashmere Rajah read on his Coins (Sri Foramá),	1840	Jan.
List of Bengal Mahomedan Coins found at Howrah,	—	—
List of Roman copper Coins, also of Rajahs of Cashmere and Mussulman Delhi Pathans, Coins presented the Society, and silver Muhamedan Pathans and Moguls purchased of Lt. Cunningham, with prices,	—	June.
List of English Coins purchased of Lt. Cunningham, with prices,	1842	July.
List of Roman Coins in the Society's Cabinet,	1843	Feb.
List of Norwegian and Danish Coins presented the Society,	—	June.
Description of 2 Gold Coins found in Arracan,	—	Aug.
Description of 10 Gold Coins (Hindoo) found at Hewli in the Southern Koukan,	1845	Jan.
Description of 8 Gold Indo-Scythic Coins found at Monghir,	1848	May.
Description of some Coins of Sekandar ibn Behlol Shah of Delhi,	1850	May.
List of some silver and copper Bengal Muhammedan Coins found at Gaur,	1852	April.
Description of a hemi-drachma of Dyonisius,	1853	Oct.
Information of an Indian Coin of Sapor and a new gold Kanerki, &c.	1855	April.

III.

*Brief Descriptions of the contents of the Numismatic Plates
in the Journal.*

Vol. No. of Plate.

- | | | |
|----|-------|---|
| 1. | VII. | Roman Coins of the Empire, gold, silver and copper. |
| | VIII. | Ditto copper, chiefly of Ægyptian type. |
| | IX. | Ditto ditto. |

Vol. No. of Plate.

- X. Ditto of the Eastern Empire.
2. I. Greek Coins with 2 Arsakian, silver.
 II. 6 Silver Arsakian, 4 Sassanian, 1 Khalif, 2 Indo-Scythic and 2 Bactrian (King of Kings.)
 XI. Miscellaneous Coins of Antiochus, Bactrian (Euthydemus) Sassanian, Indo-Sythic, &c.
 XIV. Bactrian (hemi-drachmas of Apollodotus and Menander,) and Hindoo Coins including a Silver bull and horseman and 2 Guptas.
3. VIII. Menander, Apollodotus, Eucratides.
 IX. Antilakides, Lycias, Agathocles, Pantalion, Hermæus
 X. Hermæus, King of Kings, Undopherres.
 XI. Miscellaneous Bactrians.
 XII. Indo-Scythic, Kanerkos and Kadphises.
 XIII. Ditto barbarous and 1 gold Kadphises.
 XVII. Hindoo Coins of Behat type and Guptas.
 XXI. Sassanian Coins, one gold Oorki Indo-Scythic, and a later Hindoo found at Manikyala.
 XXII. Relics and Indo-Scythic Coins, also found there.
 XXV. Behat Group, one Sassanian with Sanscrit legend and copper Indo-Scythic of Kanerkos, &c.
 XXVI. A silver Kadphises, a rude gold Oorki, and copper Hindoo and Indo-Scythic.
 XXXIV. Gold and copper Indo-Scythic, and silver Roman, Coins found at Manikyala.
4. XIX. Pehlevi Alphabets compared.
 XX. Legends in Greek and Pehlevi on Bactrian Coins.
 XXI. Philoxenus, Antimachus, Nonus and Miscellaneous.
 XXII. Azes Coins.
 XXIII. Azes and Azilizes.
 XXIV. Hermæus, Undopherres, Kadphises.
 XXV. Euthydemus, Demetrius, Agathocles, Eucratides.
 XXVI. Menander, Apollodotus, Antilakides, Lysias.
 XXXIV. Behat type and other Boodhist Coins.
 XXXV. Earliest punched silver, and many types of copper, Boodhist.

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- XXXVI. Bull and horseman series, silver and copper.
- XXXVII. Ditto with their Muhammedan imitations.
- XXXVIII. Indo-Scythic Coins (gold) to shew their connexion with the Gupta Series.
- XXXIX. The Gupta Series.
- XLIX. Saurashtra or Sah Series—Silver Guptas (peacock reverse) Gaddhia Pysa, and Hindoo.
- L. Later Canouj series, Varaha Coins, Indo-Sassanian, and 1 Ceylon.
- LI. Indo-Scythic, Kanerkos Group.
5. II. Euthydemus, Apollodotus, Menander, Antimachus Diomede, Ermæus, Spalygis, &c.
- III. Later and rude Bactrians, 5 gold Indo-Scythic, and 4 Sassanians.
- IV. Monograms from Bactrian and Indo-Scythic Coins.
- XXXV. Miscellaneous Bactrians, including Archelius, Antilakides, Spalyrius, Kadphises, Agathocles, &c.
- XXXVI. Gold Indo-Scythic Coins, and of the Gupta series.
- XXXVIII. Gold Guptas and copper Coins of Chandra Gupta, also the Second Series of imitations from the Ardokro type.
- XXXIX. Second Series of imitations continued, the 4th Series also, and copper Coins of the Hindoo Rajahs of Cashmere, long called the "third Series of imitations from the Ardokro type:" 2 later Canouj Coins are added.
- XLVI. Bactrian Coins of Amyntas, Agathocles, Euthydemus, Menander, Eucratides and Kodos, also 2 Copper of Indo-Scythic type.
6. XIV. Indo-Sassanian Coins.
- XV. Hindoo Coins (arranged to prove their descent from the Sassanian.)
- XX. Ceylon Coins.
- XXIV. Legends on Saurashtran Coins.
7. XIII. Modifications of the Sanscrit Alphabet from 543 B. C. to 1200, A. D. (consonants.)
- XIV. Ditto (vowels.)

- Vol. No. of Plate.
7. XII. Saurashtra Coins.
 XX. Sanscrit Numerals.
 XXII. Sanscrit and Pehlevi Legends of Indo-Sassanian Coins.
 XXVII. Double-headed Eucratides tetradrachma, and a new tetradrachma of the same king alone.
 XXVIII. Coins of Antilakides, Menander, Lysias, Euthydemus, Demetrius, Heliocles, Philoxenes, Gondopherres, Abagases, &c.
 XXXII. Indo-Bactrian Coins (Behat type) and Boodhist Satrap Coins.
 LX. Ancient Hindoo Coins.
 LXI. Coins (Boodhist) from Oojein.
9. I. Kandahar Pehlevi Gems.
 I. II. III. } Miscellaneous Bactrian Coins, so badly engraved as
 IV. } to be hardly distinguishable.
 N. N. Forgeries of Euthydemus, Eucratides, Menander, Amyntas and 2 Gold Indo-Scythic.
10. N. N. Ancient Gems and Seals.
11. N. N. Coins of Demetrius, Mauas, Hippostraltus, Strato, Telephus, Arsaces Pakores, &c.
14. II. Indo-Scythic Coins.
15. V. Bengal Muhammedan Coins from Ilyas Shah to Mahmood Shah.
 VI. Ditto from Barbik Shah to Mahmood son of Husein Shah.
20. XI. 8 Cufic Coins procured at Peshawur, by Sir H. Elliot.
21. X. Col. Stacy's Ghazni Coins.
 XII. Gold Gupta Coins found in Benares, and 3 Coins, 2 silver, seemingly the same series, found in Jessore.
23. IV. Copper Indo-Scythic Coins and some of the Rajpoot bull and horseman Series.
 XXXV. Coins of Buddhist Satraps, and one of Strato.
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APPENDIX B.

List of Ancient Inscriptions published in the Volumes of the Asiatic Society of Bengal, from January, 1834, to March, 1841, compiled by Lt.-Col. W. H. SYKES, F. R. S. (Journal R. A. S. Vol. vi. pp. 460—482) Brought up to the end of 1854, by Bábu RAJENDRALÁL MITTRA.

Volume.	Page.	Location of Inscription.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
3	263 339	Allahabad Column.	Sanskrit, but not pure.	About A. D. 800, from the character of the inscription and internal and extraneous evidence. Many of the letters are identical, and have the same phonic value with the Tibetan alphabet, adopted in the seventh century. Many letters, eight consonants and three vowels, are wanting of the modern Deva Nagari, and similarly in Tibetan.	Deva Nagri, in transitu, identical with that of the Gaya inscription, also, like Mr. Wathen's inscriptions from Gujarat, and that of Mahabalipur, which was of great use in deciphering the present.	Siva, Ganesa, Brahma, Varuna, Vishnu, Rudra, Chandra, Agni, Naudidi, Kama, Garuda, Balarama, Indra, Kuvera, Yama, Gandharvas, Nareda, Arjuna, Pandu, Bhishma, Gan- No mention of Tantras.	Gupta, father of Ghatotkacha, father of Chandragupta, who is maternal grandfather of Likhavi, and son of Kumara Devi, who is the father of the King of kings, Samudra Gupta.	This inscription of a Sudra family is engraved upon a pillar which had been previously raised in honour of Buddhism, and bore a Buddhist inscription upon it. Dr. Mill, the translator, in consequence of numerous lacunæ, was obliged to supply the sense occasionally. The character is that of the Deva Nagari in transitu, and approaches that of the Gaya inscription, which is known to be of the eleventh century. A fallen king, Samudra Gupta, by means of his able minister, Giri Kabla Raka, restores the fortunes of his house; but it is only his father, Chandra Gupta, and himself, who actually attain royalty. Mr. Mill says that Brahmans have that honour as spiritual superiors, which we find assigned to them in the Ramayana and Mahabharata—not that excessive superiority and extravagant homage which in subsequent ages they claimed from princes; the Brahman here contributes to the honour of the king, not, as in some later inscriptions, the king to the honour of the Brahmans.
6	970							

Volume.	Page.	Location of Inscription.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
3	342	Ougein.....	Jain inscription. Pali?	A.D. 371, but if the Jain era of Mahavira be intended, the date is B. C. 106.	Old character, but intelligible to the Jains.	Not mentioned.	Chandragupta	The Mahabharata is alluded to; Nepal and Assam mentioned; and Dhananjaya was ruler of the north country. This is an inscription mentioned by Col. Todd, but not published: it was obtained from Jain authorities. The character required a key, but was known to the Jain hierarchs. King Chandragupta reigning at Ougein is unexpected.—T. R. A. S., vol. i., pp. 140 and 211. Is also the name of one of the Chohan princes of Ajmeer, grandson of Manikya Rai, whose date is fixed A.D. 695, and his descendant, Prithu Rai, was the last Hindu king who reigned in Indraprestha, or Delhi.
3	482	1. Mathiah, near Bettiah.	Pali	315. B. C.....	Old Pali	Buddhist	Piadas, or Asoko	These are notices, by Mr. Hodgson of Nepal, of three tall pillars, or columns, in North Behar, two of the pillars surmounted by a lion, and each having an inscription upon the shaft, which was unintelligible at the time Mr. Hodgson wrote, 24th April, 1834. The Bettiah inscription is precisely the same as that of Delhi and Allahabad, No. 1. Very numerous inscriptions are upon the basement of a prodigious chaitya, or relic temple, of an <i>hemispherical</i> form, built without cement, whose circumference is 554 feet,
4	125	Bakra, Rariah.						
3	488	Sanchi, near	Pali	B. C. 40? but the	Between Allaha-	Buddhist	Chandagutto in	
6	459	Bhilsa in Bhopal.		Samvat 18 may not be of the era of Vicramaditya.	bad No. 2, or Kanonj Nagari and Delhi Lat, or Old Pali.		Pali; Chandragupta in Sanskrit.	

3 494 7 629	Iron Pillar at Delhi.	No date, but scarcely earlier than A.D. 800, the character looking more modern than Kanouj Nagari.	Many letters agree with the Kanouj Nagari, but the general aspect is more modern.	Vaishnava, but no invocation or names of gods.	Prince Dhava, an usurper, at Hastinapur.	and, fallen as it is, its height is still 112 feet. There are three gateways, each 40 feet high. Capt. Fell thinks the date to be Samvat, 18, or B.C. The splendid bas-reliefs represent the dedication of a chaitya. The Emperor Chandagutto buys land for the Buddhist temple, and pays for it in <i>diuars</i> ; and killing a Brahman is not so great a crime by <i>five-fold</i> as the taking away the land from the temple. It is to be observed of the figures making offerings to the chaitya that their appearance is exactly that of most modern Hindus; dressed in a dhotee round the loins and thighs, and naked from the waist upward, with a <i>turband</i> upon the head. The inscription is punched upon an iron pillar, and the only thing remarkable in it is the mention of the Bactrians, called Vallekhas, being still in Sindh. From the <i>compound</i> letters used, the inscription must be those after the fifth century. These are some of the numerous Buddhist inscriptions in the cave temple at Karli. Drs. Wilson and Stevenson are not quite agreed about the reading. Garga, the "ruler of the Shakas" (Sakya, Buddha's tribe), is mentioned. Dr. Stevenson mistakes the language for Sanskrit, which Mr. Prinsep proves to be Pali, from copies sent by Col. Sykes. The excavation of the temples, and gifts by individuals in aid, are mentioned.
3 499	Karli, near Poona. Numerous inscriptions in the caves.	No date, but if Wilson, by Dr. the Salivahana era be intended, then A.D. 176, Dr. Stevenson.	Slightly modified Lat.	Buddhist The invocation is to the Triad; no doubt meaning Buddha, Dharmma, Sanga.	Dr. Wilson says Vijaya. Dr. Stevenson, Arodhana, lord of India. Garga, ruler of the Shakas.	

Volume	Page.	Location of Inscription.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
4	135	On images of Buddha from the temple of Sarnath, at Benares, and on an image from Bakhra, in Tirhut.	Sanskrit, but not pure.	After A. D. 800. and that of Sarnath, probably of the eleventh century.	More modern than Kanouj Nagari; ap- proaching the modern charac- ter.	Buddhist. Ta- thagata. Stra- manas. Bud- dha.	None	These inscriptions upon images of Buddha, although in a comparative- ly modern form of the Deva Nagari, the Brahmans of Benares could not read. They contain the quaint com- pendium of Buddhist doctrines, commencing with Ye dharmá hétu prabhavá, &c.; but the Sanskrit text of the moral maxim has not been found in the Tibetan Prajña Paramita. These are the first Bud- dhist inscriptions in Sanskrit met with, and they are most remarkable, showing at their late date that Sanskrit was still imperfect! The mounds and remains near Bakhra testify to a former Buddhist city. From copper-plate inscriptions found near Sarnath, it is conjectured the Buddhist temple was erected by the sons of Bhupala, a rajah of Gaúr, in the eleventh century. The image and inscription would probably be of the same date; and the character of the inscription corresponds to that date.
4	128 286	Kesariah mound, 20 miles north of Bakhra, in sight of the Gandak Ri- ver.	Sanskrit . . .	About the date of the Bakhra image inscrip- tion.	Same as Sarnath and Bakhra cha- racter.	Brahmanical. The Avatars. The Suktahymn of the Rig Veda mentioned, but no invocation of Hindu gods named.	Chandradatta, son of Surya- datta.	The inscription is imperfect, but Dr. Mill says that the ever-living Chan- dradatta was born on the Sunday appropriated to the reading of the Sukta by his father Suryadatta. The Sukta has for one of its verses the holy "gayatri."

4 367	The mountain temple of Harsha Shekavati.	Grammatical Sanskrit, but with some unusual terms, and some inexplicable words.	Erected A.D. 961, finished A.D. 973.	More modern than that of the Kanouj Devanagari, or Allahabad inscription, No. 2.	Mythology of the Puranas. Siva. The Pramathes, Munies, and Yaties are called immortal. Indra, Kama, Nandi. The Nagas, Rama. Balarama. Vishnu, Krishna Sambhu.	Gavaka, of the Chauhan family, A.D. 800. Chandra Raja, his son, A.D. 830. Guvaka, his son, A.D. 860. Chandra, his son, A.D. 890. Vakpata, his son, A.D. 920. Sinha Raja, who appears to have lost his kingdom of Sakaratis, A.D. 961. Vighraha Raja of the Solar race, not related to Sinha Raja, and probably of Kanouj.	The inscription is at a temple of the Linga (Siva), and Dr. Mill says "the character furnishes a definite standard from which the ages of other monuments, of similar or more remotely resembling characters, may be inferred with tolerable accuracy." The temple was built to commemorate the destruction of the <i>Asura</i> , or demon Tripura, who had expelled Indra and the god from heaven; and, on the mountain, Siva was felicitated by the gods, whence the name Harsha (joy). The princes are but donors and benefactors; the Brahmans are represented as the real builders; their spiritual genealogy is traced; one of them is made an incarnation of Nandi, similar in splendour to the great deity himself, and they are called "Lords of the Earth."
4 481	Balabhi. in Gujarat. Copied per plates.	No invocation to the gods, Mahesvara, Menu, Dhurma Raja.	Resembles Dr. Wilkins' Gaya inscriptions of eleventh century.	Visvakarma. The portico of the temple is graced with the presence of <i>Gayā</i> , the holy <i>Asura</i> . Gayatri is called the wife of Brahma.	India is called <i>Bharata</i> in the inscriptions. Siva is identified with his phallic emblem, and he is, also, called the <i>eight</i> -formed one. The sandal-wood of Malabar mentioned. Nudity, clotted hair, and ashes, characterize the Brahma teachers. The revenues of numerous villages are given for the support of the temple. It is singular that Ganapati, the son of Siva, is not mentioned; seeming to indicate that his worship was not yet established. These are grants of land to Brahma priests. Mr. Wathen, like Mr. Prinsep, refers the Modern Deva Nagari, through various changes.		

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					but nearer Ka-nouj Nagari of eighth.	or Yudhisthira, Bhagavata (or Vishnu), Surya, Svava (or Cupid) Kuvera, Ganga, Mahabharata, is quoted.	<i>Maharajas.</i> Drona Sinha. Dhruva Sena 1st. Dharapattah. Griha Sena. Sridhara Sena 1st. Siladitya 1st. Charagriha 1st. Sridhara Sena 2nd. Dhruva Sena 2nd. Sridhara Sena 3rd. Siladitya 2nd. Two Princes. Charagriha 2nd. Siladitya 3rd. Siladitya Musala.	which he shows in inscriptions of different ages, to the old Pali, Lât, or Column character. The era used in the inscription is the Valabhi era, corresponding to the 375th of Vikramditya, or A.D. 319. Balabhi, or Balhara, is represented to have been destroyed under Siladitya 3rd, A.D. 524, by a Bactro-Indian army; it is supposed to be the Byzantium of Ptolemy. In the first inscription, Dhruva Sena is a follower of Bhagavata, and Dharapattah of the sun; all the rest worship Siva. The Brahmins are not spoken of with any respect or veneration, as the grants simply say, I give to such and such a Brahman. Very considerable doubt exists with respect to the accuracy of the date of the inscription. The character corresponds to that of the eighth century. When Huan thsang was at Balabhi in the seventh century, there were 100 Buddhist monasteries, and 6000 Buddhist priests; and the king, although a Kshatriya, was a Buddhist. The inscription records the attacks on the fort of Chunar by Mahmomed Shah Emperor of Delhi, defended by Svami, a Raja of Benares, who, together with his progenitors, are unknown in history. The inscription is valuable, as showing
				A.D. 328? . . . . .	.....	.....
				A.D. 559? . . . . .	.....	.....
		Sindhapura. Copperplates much defaced.			Modern Nagari, very slightly altered	Opens with a salutation to Ganapati, Shambhu, Bhagavati (the goddesses Anna Purna Devi).	Devaka, father of Devana, father of Chandragana, elder brother of Swami Raja.	
5	341	Stone slab in the fort of Chunar, near Benares.	Sanskrit, and no mention of it being ungrammatical.	A.D. 1333.				

the State of the Deva Nagari in the fourteenth century. The invocation to Ganapati shows that his worship was now established, which probably was not the case at the time of the Harsha inscription.

The first is one of the numerous inscriptions in the Buddhist caves at Ajunta, and is of interest from the character resembling that of Wathen's Balibhi inscription, which with others show the gradations of the character upwards into antiquity. The caves are remarkable for their paintings as well as sculpture. Capt. Gresley says amongst the paintings there are three *Chinese figures*!

This inscription was communicated by Mr. L. Wilkinson. It gives away the revenues of a village to a Brahman family by the young Raja Arjuna. It is remarkable for the frequent reference to the heroes of the poems, and the absence of the usual reverential notices of the now popular Hindu gods. Fire-arms in the thirteenth century could not have been used, for the successes in war of the princes are owing to flights of arrows. Subhatavarma appears to have destroyed Patan in Gujarat. The term Pergannah being used, the Mahomedans must have previously arranged the districts. The capital of the Princes was Mandu, or Oujein.

Mention is made that the Rajas Aditya Varma and Isvara Varma were

Buddhist None; but the sculptures and paintings evidently represent royal personages and royal doings.

Instead of the usual Hindu invocation, it is to Raja Bhoja Deva, Son, Udayaditya, Naravarma. The snake, Vishnu, the Parashurama, Rama, Sita, Yudhishtira, Bhishma, Kausa, Indra, Saraswati, Sambhu. The Yashovarma, 1137, A.D. Parashurama, 1143, A.D. Son, Amushyavarma. Subhatavarma. Son, Arjuna, living.

The great Kings

One resembling Balibhi, and one in the Seoni parallelogram-headed character, which is of the eleventh and twelfth centuries.

Deva Nagari, little altered.

There is not any invocation, or

Not mentioned. A.D. 1210

Deva Nagari, little altered.

Pali?

Sanskrit, but quite different, by the

Caves at Ajunta.

Piplianagar in Bhopal, on copper-plates.

Asirgarh, a fort in Kandes, not quite different, by the

5 348

556

5 377

5 482

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		on a seal.	grammatical.	character.	Gaya, or Gour, approaching Allahabad No. 2.	any mention of gods, but only <i>Amunis</i> ; but there is a bull on the seal, and two men, one with a sceptre and axe, and the other with umbrella and axe.	Hari Varma. Son, Aditya Varma. Do. Isvara Varma. Do. Sinha Varma. Do. Kharva Varma, who is called King of Kings.	married to the eldest daughters of the <i>Gupta race</i> , which may be that of the Allahabad inscriptions and Kanauj coins. If so, the Deva Nagari of the inscription would confirm the belief of the Guptas being of the ninth and tenth centuries. The Rajas were probably Princes of Kandesh.
5	347	Barahat and Gopesvara in Garhwal, upon two bronze tridents, respectively twenty - one and sixteen feet high.	Semi - barbarous Sanskrit.	Not mentioned.	The oldest inscriptions approaching Allahabad No. 2, and the others nearly modern Deva Nagari.	No Religious invocation beyond Svasti Sri, and no mention of <i>Hindu gods whatever</i> . In the more recent inscription on the Gopesvara trident, the invocation is <i>Atum Svasti</i> , and the spot is called sacred to Mahadeva.	Names not made out in the old inscription; but in the recent Sanskrit inscription from Gopesvara, the name of Prince Anik Mall occurs.	These tridents with their inscriptions are instructive: they are precisely of the form of the trident on the Indo-Scythic coins, with the axe attached to the shaft: the oldest inscriptions—which, however, from the form of the Deva Nagari, cannot be before the seventh century—are <i>in relief</i> upon the shaft, and make no mention of Mahadeva or Hinduism; but the more recent are <i>cut into</i> the trident, which must have been taken down to admit of the incision. In one of these is the <i>Atum</i> and the name of Mahadeva, which had no association originally with the tridents. These facts strengthen the inference that the trident on the coins has nothing to do with Hinduism.
5	554	Harburenni and other places in Ceylon: numerous.	Pali	From 104 B.C. to twelfth century.	From the Lát to the modern Tamil character.	Buddhist	Not stated	Sir Wilmot Horton says, there are thousands of these inscriptions in Ceylon, and they exhibit the Deva Nagari in all its transitions. The

<p>rous rock inscriptions.</p>	<p>5 556</p>	<p>Adjunta caves in Kandesh: several inscriptions.</p>	<p>Pali</p>	<p>Before the eighth century, A.D.</p>	<p>Intermediate, between the Lât and Allahabad No. 2.</p>	<p>Buddhist; one of the inscriptions commencing with the formula, "Ye dharma,"</p>	<p>Not stated</p>	<p>inscriptions would appear to be much defaced, and little is yet made of them.</p>
<p>5 660</p>	<p>Nagarjuna cave, Buddha-Gaya; numerous inscriptions.</p>	<p>Sanskrit; but requiring the aid of a Pali scholar to translate it.</p>	<p>Samvat 73 or 74 of the Gopala or Bbupala dynasty of Gaur, corresponding to 1197 A.D., or 1140?</p>	<p>Gaur alphabet, the immediate parent of the modern Bengali, and like the Harsha.</p>	<p>Salutation to Buddha, <i>Makvira Swami</i>. Sahasrapada, the treasurer of the Raja, is called a conscientious <i>Bodhisatwa</i>.</p>	<p>Asoka Chandra Deva; his brother, Dasaratha Kumara, and Sri Mat Lakshmana. Deva.</p>	<p>This inscription is of considerable importance, as, by its era of 73, it confirms Mr. Colebrooke's correction by a thousand years of Dr. Wilkins's date of the Gaya inscription translated by the latter. It is of great importance, also, as it distinctly shows the Buddhist impression in those days of what Nibutti or Nirvana meant, namely—as expressed in the inscription—"the absorption of his (the writer's) soul in the Supreme Being," disposing of the question of Buddhist atheism. The inscription shows that the Buddhists had still a hold in India in the twelfth century. It was recorded by Sahasrapada, the treasurer of the Raja Dasaratha Kumara. The Princes are not met with in Hindu history.</p>	<p>These inscriptions appear to be of different ages, from variations in the character; but owing to mutilations, Mr. Prinsep has done little with them. One of them is in the Seoniparallelogram-beaded characters. It is very curious, that the figures of CHINESE are represented in the fresco paintings in the caves. The paintings are admirable for their spirit and variety of subjects.</p>
<p>5 667</p>	<p>Nagarjuna, at Gaya.</p>	<p>Sanskrit</p>	<p>Eleventh century?</p>	<p>Gaur</p>	<p>Buddhist</p>	<p>Yagna Varma, and his grandson Ananta Varma.</p>	<p>The cave called Nagarjuna, after a celebrated Buddhist patriarch, is said in the inscription to have been excavated by Ananta Varma.</p>	

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
	"	On images of Buddha at Gaya.	Not stated ..	Not stated	Not stated	Buddhist	Raja Vijayabhadra.....	By the inscriptions on the images, one of them was raised by the Raja Vijayabhadra, and the other by Jāga Sen and Kumara Sen, sons of Punyabhadra, private persons. The Brahmans <i>now</i> call a figure of Buddha—of course a <i>male</i> —and with the Buddhist text " <i>Ye dharmā hetu,</i> " &c, upon it, the Hindu goddess Saraswati!
	"	On a stone at Buddha-Gaya.	Sanskrit	Samvat 1005, or A.D. 948.	Allahabad No. 2.	Buddhist	Not stated	The inscription is said, by Dr. Wilson, to purport that the temple of Buddha, at Buddha-Gaya, was built by Amara Deva, the author of the Amara Kosha; but it must mean <i>restored</i> , as it was seen before Amara Deva's time by Fa-hian.
		On a stone at Buddha-Gaya.	Burmese	A.D. 1305	Pali	Buddhist	The Burmese King is mentioned.	The Burmese inscription says the Chaitya, or temple, was first built by Asoko, 218 years after Buddha, or B.C. 325; often restored and finally restored by the Burmese Envoys, A.D. 1305.
5	661	Bhitari Lât. or Pillar, Ghazipur.	Not pure Sanskrit, nor easily intelligible.	Subsequent to Allahabad No. 2; and, Dr. Mill says, not earlier than Charlemagne in Europe, A.D. 800, if the Gupta be those of the Puranas.	Same as Allahabad No. 2, or Kanouj Nagari, with numerous mis-spellings.	No invocation. Indra, Varuna, Yama, Krishna, Siva, Sita, the Tantras, Deva-Do., King of ki, the mother of Krishna. Rudra; but loads of forest timber are collected for the completion Do., do, Chan-	The great King, Gupta. His son, do, Ghatot Kacha. Kings, Chandra Gupta. King of Kings, Samudra Gupta.	This inscription, like that of Allahabad, No. 2, is intruded on a Buddhist column, and is subsequent to it, as it carries on the Gupta family from Samudra to the boy Mahendra Chandra Gupta 2nd, and Kumara Gupta followed Vishnu worship, but Skanda Gupta attached himself to the opposite doctrines, <i>now so prevalent</i> , of the mysterious and sanguinary Tantras. Skanda Gupta

5 726	Stone slab in the Museum of the Asiatic Society of Bengal.	mention of the sectarian worship of the Bhagavata and Tantras makes the date comparatively modern.	of sacrifices for Indra, Varuna, and Yama only; and not for Siva or Vishnu. These last, therefore, may have had honour, but not sacrifice.	dra Gupta 2nd. Do. do., Cumara Gupta. Do. Skanda Gupta. A minor, Mahendra Gupta?	was dispossessed of his kingdom, for a time, by a treacherous minister. This was the case when the Chinese traveller, Huan-theang reached Behar, in the seventh century, and he may refer to the event mentioned in the inscription; but he calls the King by a name construed to be Siladitya, and no king of this name reigned in Behar; nor nearer than in Gujrat. The Guptas, probably, succeeded the Buddhist Kings of Behar. The absence of the insertion of the Tantras in the Allahabad inscription, and their insertion here, would seem to indicate the period of the origin of this worship.
5 727	Seoni, in the Nurbudda or Nermada district, on five copper-plates.	No date, but after eleventh century, from the character.	Invocation to Krishna, as son of Vasu Deva. Narayana, as Lord of Lords and Creator. Vedas. Vishnu.	None mentioned.	The inscription defines the boundaries of lands, apparently belonging to a temple of Vishnu. The inscription is only valuable as showing the variation in the form of the letters kh, gh, and a.
5 727	Questionable Sanskrit, often unintelligible.	Eighteenth year of Pravara dhaman rajya Samvat, a local era; after Mahendra Gupta of Kanouj.	No invocation. Bhairava, Sivalinga, Mahesvara, Yudhis-thira, Vishnu, Sama Veda.	Rajas. Pravara Sena. Sri Rudra Sena. Prithivi Sena. Rudra Sena 2nd. Pravara Sena 2nd.	None of the princes are known in history; but the inscription adds another Gupta (Deva), who is called "Paramount Sovereign," and whose daughter was the mother of Rudra Sena 2nd. The Deva Nagari is curious, having an open paragram at the head of each letter. The Vickramaditya era not used in this; nor commonly in early inscriptions. Gives a village to a Brahman, but without any eulogy of Brahmins. <i>Begar</i> , or forced labour, is mentioned. Similar Deva Nagari is met with at Chattisgarh.

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5	731	Slab in the Museum of the Asiatic Society of Bengal.	Sanscrit, but scarcely intelligible.	Samvat 1093, or A. D. 1035.	Deva Nagari, of Sarnath inscriptions.	Not mentioned.	The great King Yaso Pala.	Yaso Pala, as King of Delhi, issues orders to his officers, but for what purpose is not made out.
5	340	On a slab at Wara, in the Konkun, Bombay.	Not mentioned.	None	Saurashtra coins, and long-tailed Deva Nagari.	No gods mentioned, but there is a trisula on the slab.	None	The inscription is a fragment, and cannot be fully translated; but Mr. Prinsep says it may be as old as the Gujarat coins with Greek heads upon them. The trisul, without the mention of Hindu gods, would seem to indicate that it is not necessarily an exclusive emblem of Siva.
6	88	Slab in the Museum of the Asiatic Society, Ben-gal; from Ehu-baneswar, Orissa.	Grammatical Sanskrit, with double meanings.	Samvat 32 of the Gaur era. A. D. 1174?	Gaur, or Harsha.	Invocation "Om." Vasu Deva, Krishna, Hari, Kamala, Saraswati, Bha-va, Brahma, and Siva, Mahasa, Garuda, Shaktis, Lakshmi. Three Vedas only named.	Private family; one of whom was minister to a Raja, Harivarma Deva. The Ra-jahs of Banga and Gaur.	This inscription dedicates a stone image of Vishnu, and is in praise of a Brahman, and his ancestors, for building a temple, and is full of Puranic fable. One of the worthy Brahmans, Bhava Deva, gave 100 damsels, "bright-eyed," to a temple. The sea of Buddhism is spoken of, and Bhava Deva, the Brahman, as equal to the Omniscient, and skilful at annihilating the opinions of heretics.
6	218	From the ruins of a magnificent Buddhist Chaitya at Amaravati (Oomrawati) in Berar. Mu-seum of A. S.	Sanscrit, but neither pure nor of correct orthography.	Not mentioned, but of the transition period to modern Deva Nagari. A. D. 600, to A. D. 1000.	Ceylon, and passing to florid Southern Indian, and has much resemblance to the people, that of some of the rock inscrip-	Buddhism is called the kingdom-preserving and the very excellent religion of the people, which it is hoped will endure for	Not made out.	The inscription, which is imperfect, refers to the foundation and endowment of some Buddhist institution. It says, "place is not to be given to the disputer of Buddhism;" nevertheless praises those who relieve the guest and the Brahman, and considers injuries to the gods and

<p>B., in manuscript.</p>	<p>6 278 Slab in Museum A. S. B. from Bhuvaneshwar. Companion slab of the one before noticed, from the same place.</p>	<p>Polished Sanskrit, and exceedingly inflated.</p>	<p>A. D. 1174 is the date of Aniyanka Bhima's ascent of the throne, in the annals of Orissa.</p>	<p>Harsha, or Shekwanti, almost modern Nagari.</p>	<p>Salutation to Siva, and <i>Gaṭama</i> is called the Chief of Sages. Indra, Vishnu, Brahma, Rama, Kamadeva, Ananta.</p>	<p>Aniyanka Bhima</p>	<p>Brahmans as great sins!! At the date of the inscription, therefore, there was not any hostility between Buddhists and Brahmans. This prince was celebrated in Orissa, and endowed Jagannatha. He had the misfortune to kill a Brahman, and raised numerous temples in expiation of his offence, at one of which was the slab; and this slab led to the identification of the preceding at Bhubaneswar; but that inscription was Vaishnava, this Salva.</p>
<p>6 454 Sanchi, near Bilisa - Bhopal, on the Buddhist temple gateway.</p>	<p>Sanskrit prose</p>	<p>Samvat 403, or 1009 or 18? The same, Samvat 18, is mentioned in the inscription at Brahmeswara, but the character is of the tenth century.</p>	<p>Evidently later than Allahabad No. 2.</p>	<p>Buddhist. The inscription is addressed to the Sramanas, or Buddhist priests, and salutation is offered to the <i>eternal Gods and Goddesses.</i></p>	<p>The great Emperor Chandra Gupta, called by his subjects Deva Raja or Indra. Possibly Chandra Gupta, 2nd of the Bhitari column inscription. But he must have deserted the religion of his family.</p>	<p>The inscription records a <i>money</i> contribution, the coin being called "<i>Dinar</i>," and a grant of land by the great Emperor Chandra Gupta, for the embellishing the chaitya and the support of five Buddhist priests for ever, and it records the remarkable fact of the <i>purchase</i> of the ground by the Emperor for the purpose at the <i>legal rate</i>. It is uncertain whether the Samvat in the inscription is that of Vikramditya; it is much more likely to be a Buddhist family era. It is said, "<i>Who so shall destroy the structure, his sin shall be as great, yea five times as great, as that of the murder of a Brahman.</i>" So that the Brahman was at a discount of five hundred per cent, compared with the Buddhist chaitya! From the <i>corruption</i> indicated by the salutation to the Eternal Gods and Goddesses and the alphabet used, the inscription is probably not older than the</p>	

Volume	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
6	459	Second inscription, ditto, ditto, on the Bhuddhist temple at Sauchi.	Ditto	Numerals unintelligible.	Ditto	Buddhist. Mentions the holy monastery of Kakunada Sphota; and the four Buddhas are thrice named; and images of four Buddhas are in niches.	Not mentioned.	eighth century. This inscription records that a female devotee, Hariswami, to prevent begging, caused an almshouse to be erected, and money was given for the lamps of the <i>four Buddhas</i> ; so that, at this period, as <i>Fa hian</i> states, more than <i>one Buddha</i> was <i>worshipped</i> . The numerals of the date are not understood.
6	461	Inscriptions 3 to 25, on the Bhuddhist temple at Sauchi.	Old Pali	Ditto, <i>but</i> before the fifth century.	Varying from Lât to Allahabad No. 2, or Gaya.	Gifts to the chaitya recorded.	Not mentioned.	All the inscriptions are in the character before the Allahabad No. 2, or Gaya, therefore before the eighth century, and they are of different ages: they record small gifts by Bhuddhists to the chaitya—particularly by different <i>communities of Buddhists from Ougein</i> ; and there is a regular progression in the form of the letters, from the simple outline to the more embellished type of the second alphabet of Allahabad.
6	566 to 609 and 791	Column at Delhi, Allahabad, Ra-Mattiah, and dhiab.	Pali, but of an old character, between Pali and Sanskrit, possibly the original of both. The phraseology simple and straightforward, opposed	By the Mahawanso, the fourteenth year of Asoko's reign corresponds to the 232nd year after the death of Buddha, and therefore to B.C. 311, and the inscription being	Lât, or oldest form of Deva Nagari, which latter is deductible from it, letter by letter through successive ages, excepting the new or additional Sanskrit letters.	Buddhist. Of this there can be no doubt, from the injunctions to teach "Dharma" under the sacred tree, and <i>turning the wheel of the law</i> , the mention of the	Piyadasi, or Asoko, Emperor of all India, identified as Asoko by the Hon. Mr. Turnour, from the Pali Dipawanso, which states that he was the grandson of Chandagutto,	The inscriptions are the same on all the columns. Five hundred years ago, the author of the Haft Aklim, Mahumed Amin, said, the character was unintelligible to the learned of <i>all religions</i> . No images of Buddhas, no temples or relics, mentioned. But <i>Dhamma</i> (the doctrine) is to be taught <i>under the sacred tree</i> . The chief object is the interdict of the slaughter or destruction of any

to Sanskrit hyperbole and extravagant exaggeration.	in the 27th year of his reign, the date is B.C. 298. The Dipawanso, says Asoko, was inaugurated 218 years after the death of Sakya, therefore B.C. 325.	ascetic disciplines; certain dogmas, and the observance of the three holy days, monthly, mentioned by Fabian, preachers, &c., and Babhana (Brahmans) are to be converted, and kindness and condensation shown to Brahmins and Sramans.	and viceroys of Ougein — J. A. S. B., vol. 6, p. 791.	living creature, and the abolition of torture in punishments, and the punishment of death for criminals, and the exempting animals from work on the stated days. But, the moon, do not quite accord with modern Buddhist practices. The name of Buddha, Gotama, or Sakya Muni, not mentioned; but the expression, Sukatam Kachhato, which Mr. Prinsep supposes is intended for Sugatam Gachhato, or Sugato (well come) a name of Buddha; and the inscriptions have frequent references to the acts to be done under the holy fig-tree, Buddha's Ficus Indica. The inscription opens in the twenty-seventh year of the King, Devanampiya Piyadasi's anointment. Asoko distinctly says, the object of his doctrines is to increase the mercy and charity, the truth and purity, the kindness and <i>honesty</i> , of the world. The King, says he, prays for those of every creed that they, with him, may attain <i>eternal salvation</i> . This is not atheism.
6 576 The above stone pillar at Delhi.	Samvat 1220, or A.D. 1163.	Almost modern Hindu	Vesala Deva ..	This inscription was cut upon one of the old lairs, or Buddhist columns, to record Vesal's victories, but not against the Buddhists, because they were gone.
6 664 Slab from Kurgoda, in Canara.	Salivahana 909. A.D. 987; and there is an era of the family of Machmal, 710,	Hala Canara ..	Invocation to Machmal Deva and his son Siva Swayambhunath, Parabhate, Sambhu.	The inscription is remarkable, advertising to the date, for the terms "suppressor of the pride of the <i>Daityas</i> ," applied to Sambhu (Siva), having relation apparently to the extermi-

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				corresponding to the above.				nation of the Buddhists, not long previously, by the Saivas. The inscription gives lands to a temple of Sambhu, and houses to the <i>native priesthood</i> . Not a word about Brahmans, and the mention of "native priesthood" would seem to confirm the belief of the modern introduction of the Brahmans into Southern India.
6	665	Fort of Kalinjār in Bundelkand, on a black marble slab.	Sanskrit	A.D. 1246?	Peculiar elongated and narrow Deva Nagari, not unlike Seleni, or the Lower Kanouj coins.	Invocation to Siva, Sambhu, Parbati, Ganga. Puranic imagery.	Parnalik, or the Milleki Rajas of the Mussulman historians.	The inscription is mutilated. It was from a temple of Mahadeva. The Raja was defeated by the Delhi monarch, Mahmoud bin Altamsh, A.D. 1246.
	668	Gumsar Cut, on copper plate.	Mixture of Sanskrit, Uriya, and Tamil.	of Nalgulliera Samvat 1; unknown, but the writing is after the tenth century.	Gaur or Bhubaneswar of tenth century.	Invocation to Hara, Kama, Ganga, Seshag. The Yajur Veda and the Raja Dharma Sastra mentioned.	Kalyana Kulasa of the Bhanjama family, or Sri Netri Bhanja, grandson of Shatra Bhanja Deva, son of Rana Blauja.	This inscription gives a village to a Brahman, resembling the god of the Bhanja mountain. It concludes with the usual quotation from the Dharma Sastra, that he who disturbs the grant, and all his ancestors, shall become loathsome magots in <i>daug</i> .
	6	Buddha Gaya. Vaulted cavern, or Nágárijuni. Other inscriptions twenty-three. Inscript. No. 1.	Sanskrit	After Allahabad No. 2, and of the ninth or tenth century.	Gaya; and differs slightly from the Gujarat alphabet of Mr. Wabten, having many compound letters, and is therefore more modern than it.	Devi. Mahishasura. The image of Katyayni is placed in this cavern of the Vindhya mountains, so that this part of Bhar must have	Dr. Wilkins, but subsequently more literally done by a boy educated in the Sanskrit College at Calcutta.	This is the inscription translated by Dr. Wilkins, but subsequently more literally done by a boy educated in the Sanskrit College at Calcutta. The inscription gives the village of Dandi to Devi; but there is not a word about Brahmans, nor Puranic fables, unless the word <i>Mahishasura</i> implies it.

Do. 15, do. do. Do. 16 and 17.	Sanskrit Do.	Do. Do.	No gods mentioned. No gods mentioned. Yama.	Sardula Varma. Krishna. Son of Ananta Varma.	These inscriptions, in the same character as the preceding, only contain praises of the Varma princes, who, Mr. J. Prinsep thinks, were of the Gupta family. They are all in the Buddha cave of Nagajuna.
Do. 2 and 3.	Old Pali	B. C. 280 to B. C. 247.	Buddhist. Buddha. Ascetics mentioned, for whose use the cave was formed.	The beloved of the gods, Dasa-lathana, in Pali, Dasaratha, in Sanskrit.	The title of Raja not applied, but the terms are "immediately upon his receiving <i>regal</i> anointment." These inscriptions are of great moment. In the Puranic prophecy Dasaratha is placed next but one below Asoko. and the character and language make him nearly the contemporary of Agathocles in Bactria and Mahaseva Suratissa in Ceylon. The inscriptions record that the <i>Brahman</i> girl's cave and the milkmaid's cave were excavated by the Buddhist ascetics, and devoted to them in perpetuity by Dasaratha, who, like Asoko, is called "Beloved of Heaven." The <i>Mitras</i> of the Suriga family are identified from these caves, and from coins.
Do. 4, 5, 6, &c., including the remaining to No. 23.	Various	Various	Various	None mentioned.	The remaining inscriptions are all short, and in every variety of the Deva Nagari, from Allalabad No. 2 to modern Deva Nagari, and notice the Buddhist ho-tree or Hindu images subsequently introduced.
An inscription on a seal. Sri Vati (or Bhatti) Khuddha, from Ougein.	Sanskrit	None	Not mentioned.	Sri Vati (or Bhatti) Khudda, upon a seal from Ougein.	
6 778 Bareilly; vil.	Sanskrit verse:	Samvat 1049;	In the inscription	Brahmanical.	The inscription dedicates a temple to

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		lage of Illahabas. At the ancient village of Maguta, district of Bhushana, on a stone slab.	the language and poetry superior to anything of previous date, seen by the Society's Pandit, Kamalakanta.	A. D. 992.	it is called the <i>Kulda</i> , and is midway between the Deva Nagari and the Gauri. Some of the vowel inflections wanting.	Ananta, Ravana, Lakshmi, Indra, Rama. Son Viravarma Siva, Ganga, Iswara, Madhu, and Sambhu, Parbati Devi. The Vedantas mentioned.	Chyavan a Maharishi. Son Viravarma Son Marschanda Pratapa. Brother. Mallhana. Son Lalla.	Siva and Parbati by Lalla, whose fathers are all of the royal race of Chhindu. The inscription inflated and highly poetic, and the language polished; nevertheless, there are variations in spelling and inflections from modern Sanskrit. The inscription was found at a temple in the jungle, and there were the appearance of the ruins of a town about. A gift of villages and trees to Brahmans. None of the names occur in Hindu works, although the petty princes are called masters of the world.
6	869	Multaye; Bai-tool, near the source of the Tapti river. Copper-plate grants.	Sanskrit verse, with some difference from modern spelling.	Mr. Ommaney says A. D. 1573: Mr. Prinsep says A. D. 709 or 909; but the character is rather that of 909.	After the Allahabad No. 2 and Gujarati.	No invocation, but simply Svasti, Vyasa; and the donor pronounces himself a firm Brahmanist, and a firm Bhagavata, or disciple of Vishnu.	Sri Darga Raja. Son Govinda Raja. Son Maswamika Raja. Son Sri Nanda Raja. Sri Yuddhasura.	The Raja Yuddhasura, of Rahtore Rajput origin, gives a village to Brahmaus; but the inscription is remarkable for the absence of the display of Puranic gods and goddesses. The usual threat about resuming lands is quoted from the Vedas. The inscription is otherwise curious for using the era of the Buddhist Sairivahana. None of the princes are in the lists of the Garha Mandala Rajas.
6	879	Hund, near Attock, on the Indus, on marble slab.	Sanskrit mixed with Hindi.	Seventh or eighth century probably, or later.	Deva Nagari in transitu.	Deva, the husband of Parbati.	Not made out.	Too mutilated to be useful. Speaks of the chief having <i>bland speech</i> for superior and Brahmans, and talks of his kingly and <i>priestly</i> rule. The flesh-eating Turushcas (Turks) mentioned.
6	881	Kalinjar, in	Sanskrit verse,	A. D. 1288; Sam-	Bundlekund De-	Deva as Vishnu,	Family names of	The inscription is full of poetical and

Bundelekund. Stone slab in the Museum of the Asiatic Society.	but language and poetry of low estimate.	vat 1345.	va Nagari.	Lakshmi, and all the Avatars of Vishnu, Ganapati, Rama, and the Rakhshas. Kashiya is called the <i>first</i> expounder of the Vedas.	a Chief, the last of whom, Nanda, married a daughter of the King of Ougein.	laboured images, but the Sanskrit is bad; and Kamalakanta, who translated it with Mr. J. Prinsep, protested against Mr. Prinsep retaining the original errors of the text. The inscription was recorded to dedicate an image of Vishnu.
6 970 Allahabad column. Inscription 2.	Not pure Sanskrit; seventy lines metrical, the rest prose.	Seventh or eighth century.	Allahabad, Gaya.	or Five lines wanting. Dhandadira (Kuvera), Varuna, Indra and Antaka (Yama) Virhaspati, Tumburu Nanda, The Ganges coming from the hair of the Lord of Men (Siva) noticed. The Shastras. So far from any of the kings being made to worship Hindu gods, Samudra Gupta is said to put to shame Indra, Yama, Kuvera, and Varuna.	Sri Gupta. Son Sri Ghatot Kucha. Chandra Son Gupta. Son Samudra Gupta. Chandra Gupta, the second; living.	This is the last <i>revised</i> reading of <i>new</i> impressions by Mr. J. Prinsep. The column was raised <i>again</i> by the dewan of Chandra Gupta 2nd, probably. A curious thing in the inscription is the use of ka, the prototype of the modern genitive sign in Hindee. None of the numerous kings named are met with in the Puranas, and few of the countries even. No mention of Brahmans whatever. The <i>poet</i> Dhruva Bhuta calls himself the slave of the feet of the great king, and hopes it will be acceptable to the dewan Hari Sena. It is professed to be executed by the slave of the feet of the supreme sovereign, the criminal magistrate, Tala Bhutta. Uses the term Shahansahi, king of kings, which applies to the Sassanian dynasty of Persia, extinct in the seventh century. The Scythians and Huns mentioned. By this inscription the power of Brahmanism was plainly only incipient.
6 1038 Junir and Karli caves and other places in Dec-	Old Pali	Second to third century before Christ.	Old Lát; but not so old as Delhi Lát character.	Buddhist. The inscriptions narrate by whom the caves were	The Dharmika Seni is called the author of the 100 caves at Junir, but is	The curious fact connected with these seven inscriptions, in the multitudinous cave temples of the Dekkan, is that they do not record <i>positively</i>

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		can. Collected by Col. Sykes. Seven inscriptions.				excavated, and for what objects. That at Karli is for foreign pilgrims: the great <i>chaitya</i> cave excavation at Junir is for the comfort of the attendants at the temple, &c. Buddhist. Arhantas, or Buddhist saints, Gotama? and Baddhais understood.	not called King. Vira Senuka excavated the Dighope temple. Sulisadatta is called Lord of the City of Thaka.	the titles of any princes, nor name Samanas and others of the priesthood; but it must be borne in mind that the moment a prince became a "Samana" he abandoned his titles. The inscriptions are remarkable, also, for having [initial or final] many of the emblems on the coins, Nos. 8, 12, 34, 35, and 36. Journ. Rl. As. Soc. VI. p. 454. The caves are stated to be excavated by Kalinga Rajas. Five of the emblems found on the Buddhist coins are met with in these inscriptions of the forms, 9th, 6th, 35th, 8th, and a new form of the bo-tree. (J. Rl. As. Soc. VI. p. 454.) The moment an approach to modern Deva Nagari is seen, there is an association with Hindu gods, and not before.
	1075		Sanskrit	Some of fifth or sixth century, A. D. One of the tenth century, Samvat 9, which, if of the Gaur era, would be A. D. 1132.	Brahmanical. Holy ascetics, Prabhaswara, or Jagannath.	None mentioned.		This inscription, in Sanskrit, speaks of an equitable prince having the cave excavated within the holy precincts of the Lord of Gods (Jagannath), for the holy ascetics. In the tenth and eleventh centuries, therefore, Jagannath was worshipped.
	1085	Khandgirirock in Cuttack, the ancient kingdom of Kalinga.	Old Pali	The great inscription is after the Raja Dasa-latha, 2nd of the Gya inscription.	Buddhist; and opens with salutations to the Arhantas, or Buddhist saints; 85th year, and	Aira, the great King; and speaks of a Raja who was in his matters. At his accession, in his twenty-fourth year, he chose the		

<p>tion, but before the Junir inscriptions, therefore third or fourth century before Christ. The year 1300 is twice mentioned in words, and if this be the Buddhist era mentioned by Fa hian in Ceylon, then the date is A. D. 215.</p>	<p>32 7 Kuhaon. Go-rakhpur. On a column.</p> <p>Imperfect Sanskrit, with errors of orthography.</p> <p>Not before tenth century.</p> <p>The Gupta or Allahabad No. 2, a little before the Gaya alphabet.</p>
<p>and the sculptures represent figures of Buddha the worshiper of the Bo-tree. processions, &c., &c. Merry dancing girls spoken of, and a chaitya temple and pillars. The Kalinga Raja, at Buddha's death, got the left canine tooth, which was afterwards transferred to Ceylon, and is now in British custody.</p>	<p>No Hindu gods named. Indra mentioned; and five images of him are set up by the roadside, which the pillar records. The naked figure on the column, backed by the seven-headed snake, is the same as my drawing represents from the Buddha cave at Ellora. Vide</p>
<p>just dead. Raja Kharavala Sanda, (King of the ocean shore.) Nanda Raja.</p> <p>NOTE. Bhamadatas is on one of the coins of the <i>Ramadatta</i> series. and <i>Brahmadatta</i> is said by Mr. Turnour to have received the tooth relic at Buddha's death at Kalinga.</p>	<p>Mentions the death of Skanda Gupta, [of Allahabad?] 133 years before the date of the inscription, but the recorder of the inscription belonged to a wealthy private family.</p>
<p><i>Brahmanical</i> faith, but afterwards called about him the Buddhist priests who had been settled there under the <i>ancient Kings</i>. Subsequent breaks in the inscription interrupt the sense, but the dedication of <i>chaityas</i> is mentioned. Benares is noticed under its <i>Pali</i> name, and it evidently must have been Buddhist, as the King, Aira, distributes much gold there. The Brahman caste is written <i>Bairman</i> caste.</p>	<p>This is an inscription on a column, by a wealthy individual (Madra), in honour of himself and family, son of Rudra Soma, son of Bhatra Soma son of Amala. Madra professes to be the friend and patron of Brahmins, Gurus, and Yatis; but there are not any Hindu gods named in the inscription, and all the <i>naked</i> figures cut on the pillar are evidently the same as are found in some of the Buddhist caves of Ellora. The translator speaks of the errors in the text. The chances are, that the inscription, like the Gupta inscriptions of Allahabad and Bhitari, was cut on a previously-existing Buddhist column.</p>

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7	42	Bakerganj, Bengal, 120 miles east of Calcutta. On copper-plates.	Sanskrit verse, inflated, eulogistic, and punning.	Samvat 3, of Kesava Sena's reign, which, from the Ayin Akberi list, makes the year A.D. 1136.	Gaur; a little less simple than the earlier alphabets of the Pala dynasty.	Appendix. (J.R. A. S. Vol. VI.) Aum, salutation to Naryana. Son of Vedas, Hara Sena, (Siva,) Saraswati, Kama, Rudra, Indra. The seal of Siva is called Sadasiva. Ravana, Lakshmi, Sesnag, Ganga, Balarama, Jagannatha. Satis, mentioned.	Vijaya Sena. Son Ballaha Sena Laksmama Hara Sena. Son Raja Kesava Sena.	This inscription is on copper-plates, in a singular state of preservation. The Sena dynasty was of low origin, calling themselves Sankaya Gaureswara, or Lord of Gaur. The inscription gives a grant of three villages to a Brahman, called Iswara Deva Sarma, but uses no terms of reverence. In referring to the numerous battles of the princes there is not any mention of firearms, but of bows, arrows, swords, &c. The founder of the family was a Doctor. The inscription says that Lakshmana Sena erected pillars of victory and altars at Benares, Allahabad, and Jagannatha. Five images of naked Jain saints were dug up at Ajmir, in a Musliman burial ground; and the inscriptions on them are curious for showing the <i>Prakrit</i> (not Pali) of the twelfth century. These inscriptions are on a rock at Girnar, a celebrated Buddhist locality, and are edicts of Piyadasi, in the tenth and twelfth years of his reign, and are, therefore, older than those of the Delhi and Allahabad Lats, which are in the twenty-seventh year of his reign. The chief object is to <i>prohibit the slaughter of animals</i> , both for food and in
7	53	Jain images, in marble, dug up at Ajmir.	Prakrit, derived from the Pali.	Twelfth century. A.D. 1182 is on one image.	Deva Nagari	Jain, of the Digamberi class. The name of one of the images Prajnanath.	None	
7	217 to 262	Girnar, on the coast of Guj. rat. at Junagarh; and the same inscription occurs at Dhanu, in Cuttack, on the opposite side of	Old Pali, or intermediate between Sanskrit and Pali; but supposed to represent the Pali of the West of India of the fourth century B.C.,	B.C. 330, by the Buddhist, Chinese, and Burmese chronology; but the Greek notices will make it B.C. 280, and the Mahawanso makes the ac-	Old Lat	Buddhist. Upholds Dhammo, or the law. Mentions days and periods for humiliation, prayer, &c; the sending of missionaries; preachings. Ex-	Asoka, or Piyadasi. The Greek King Antiochus, and one of the Ptolemies of Egypt, and Antigonus.	

religious assemblies. The second edict provides *medical* aid for men and animals. The third orders the *quinquennial* assemblies (*Vide Fa hian*) for prayer and preaching. The sixth appoints custodes morum (*Vide* Arriau and Buddha's Sermon.) In all there are fourteen edicts inculcating Buddhism.

The remarkable fact of the mention in the medical edict, and Antigonus and Ptolemy of Egypt in the 13th, occurs. In Asoko's zeal for proselytism he sent to those Greek princes. In the first edict Asoko distinctly says; *formerly* hundreds of thousands of animals were sacrificed for food in the *refectory* and temple for food; but that not one should be killed for the future. The third edict enjoins kindness to Brahmans and Sramanas, because for many HUNDRED YEARS PAST there has been disrespect to Brahmans and *Sramans*, and slaughter of animals. The Raja Tarangini mentions King Maghavahana, a Buddhist sovereign of Kashmir of the third or fourth century, issuing an edict *against the slaughter of animals*, similar to these of Asoko.

patiate: on the sources of true happiness, virtue, benevolence, peace, charity, reverence, &c., rewarded with temporary blessings in this world, and endless moral merit *in the next*; and the victory of which over-victories is that cometh the passions. It speaks of the wicked being punished in the nethermost regions of *hell*, and the good having final emancipation, and they are to hope ardently for heaven. The promotion of the king's *salvation*, and the *salvation* of all unbelievers, and ANOTHER EXISTENCE, are expressly spoken of; also the propitiation of

cession of Asoko
B. C. 325.

India, with the addition of three local edicts, one of which would seem to have been done by Asoko's father, as it enjoins the young prince at *Ongeta* to issue similar ordinances to his own.

and the inflexions at Dhauli and Gimar are not quite the same; and there is a difference in the grammar of the two series of inscriptions. From Mr. Prinsep, having referred a Sanskrit inscription at Gimar, to the third century before Christ, instead of the fourth or seventh A. D. (which he afterwards *recollects*, he was induced to derive the Pali from the Sanskrit.

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7	557	Brahmeswara in Cuttack, not far from Bhubaneswara, on a slab in the museum of the Asiatic Society of Bengal.	Sanskrit verse.	No intelligible date, but the character is after the tenth century—1141? certainly after Lalat Indra Kesari, A.D. 617.	Gaur alphabet, or Harsha.	Heaven, and the king's IMMORTALITY. Where is atheism here? No invocation. Brahma, Upeudra (Vishnu), Maheswara, Indra, Bali, <i>Siva</i> . Vedas, grammar, poetry, logic, &c., mentioned but no Puranas. No eulogy of Brahmaus.	Janamejaya, Lord of Telinga. Son, Dirghadeva. Son, Apavara. Raja Vichitravira. Son, Abhimanya. Son, Chaudihara. Raja Udyotaka Kesari Deva.	Commemorates the temple of Brahmeswara being erected to Siva by Kolavati, the mother of Udyotaka. The era Samvat 18 is used. The temple was no doubt erected after that to Siva at Bhubanesar, which Mr. Stirling says was completed A. D. 657, and <i>that</i> at Kanarak A. D. 1241. If the Samvat 18 be that of Gaur of the dynasty that subverted the Bhupalas, it corresponds to A. D. 1141.— <i>Vide</i> J. A. S. B., vol. 5, p. 660.
7	565	Nanch Ghat, Dekkan, in a cave chamber. From Colonel Sykes's collection.	Old Pali	Before Christ	Old Lat	Buddhist. Glory to Dharma. Indra, the Lords of Sakra. Sun and moon, sanctified saints, Yama, Varuna, and spirits of the air, and Lokapalas, or upholders of the world.	Young Prince Rakesa. The great warrior Tunaakayiko. Prince Hakusaro, connected with the house of Amara Pala.	This is part of a long inscription in a chamber cut in the rock overlooking the Konkan in one of the passes, which was evidently the high road from Adjunta, Eilora, Junir, to Kalian and the cave temples in Salsette. The inscriptions in all these localities are very numerous, and call for translation.
7	737	Piplianagar in Bhopal, on copper, being one of the four plates	Sanskrit	Samvat 1235; A. D. 1178.	Peculiar open parallelogram attached to Deva Nagari letters.	Glory to Sri Ganesa. Siva, Kamadeva, Indra, Varuna, Ramachandra. No	Great King Sri Uddyaditya. Son Great King Sri Nara Varma Deva.	Gives shares of government rents of villages to Brahmaus. The Patels of villages mentioned. The capital was Nilagiri. Haris-chandra was the son of the great Sri Lakshmi-

formerly noticed by Mr. L. Wilkin-son.	Kaira, Gujarat. Sanskrit prose, each word having a double meaning. An analysis of the inscription given.	Samvat 380; A.D. 323; but, if the Balibhi era be used, three hundred and nineteen years must be added.	Before Allahabad No. 2, but not quite Lát.	mention of Pu-son Great King Sri Yaso Varma Deva. Son Great King Sri Jaya Varma Deva. Prince Sri Harichandra Deva, Prasanga Raja. Grandson of Samanta Datta.	varma Deva. The Paramar, Ponnar, or Powar tribe spoken of, evidently the ancestors of the present Mahratta Powars of Dhar.
7 710	Kaira, Gujarat. Sanskrit prose, but with grammatical errors, and punning.	If after Wathen's inscription, or the Andhra Kings, then between the third and the end of the sixth century, A.D.	Buddhist. The invocation is Sidham, and there is not the slightest trace of allusion to Brahmanism.	Raja Maha Kshatriya, or Swami Chastana, his son was Raja Aridama. Chandra Gupta Maurya of Magadha is referred to, and his grandson Asoka. The following names of the Rudra Sah family appear on the coins: Rudra Sah. His son Aga Dama, Dama Sah (no coins). His son Vijaya Sah.	Records the repeated repairs of a bridge,—once by Puyya Gupta, treasurer of Raja Chandra Gupta Maurya; then by the Greek (Yavana) Raja of Asoko, Tushaspa; and, lastly, by Rudra Dama. The names of eleven sovereigns of this dynasty have been made out from their silver coins, which are unquestionably Buddhist, the chief and central emblem on the reverse being the chaitya.
7 339	Junagharh, near Gurnar, in Gujarat, on a rock with the Paliedicts of Asoko.	On the coins of some of the princes of this dynasty are the dates 283, 323, 360, 385, and 390, but of what era is not known.	On the coins of the princes is im-pressed, and one of the princes is called Jina Dama, or votary of Buddha.	Rudra Sah is called the son of Jina Dama, the votary of Buddha. One of the completions of the bridge is in the seventy-second year of the son of the Raja Swami Chastana, called the Raja Aridama. Although this inscription be in Sanskrit, there is not the slightest relation to Brahmanism in it. Both by the inscription and coins the princes are Bud-	The grant is of a village; and the donees are designated "those who are versed in the four Vedas;" and the term Brahman is not used. The grant was for the worship of the five—Jagnas, Bali, Charu, Baiswadeva, and Agnihotra. There is the usual quotation about the resumption of lands.

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7	442	Two separate local edicts, at Dauli in Cuttack, the remaining edicts corresponding with those at Girnar in Gujrat.	Old Pali	Third or fourth century before Christ; but the year of the king's reign is not stated, as in the other edicts. B. c. 306?	Old Lát	Buddhist. Commands the non-destruction of life, non-infliction of cruelty; charity, kindness, virtue. The king says, For my subjects I desire this only, that they may be possessed of every benefit and happiness as to things of this	His brother Vira Dama. His son Rudra Sab, date 283. His brother Viswa Sab, date 324. Rudra Sab, 332? His son Utri Dama, date 360? His son Viswa Sab. Swami Rudra Dama (no coins). His son Swami Rudra Sab, Samvat 385 and 390?	dhists, and Swami Rudra Sab has the <i>Samvat</i> date 385, which, if of Vikramditya, places him in the fourth century of the Christian era, but if the era be the Balibhi, the date is A.D. 704. The inscription mentions the <i>election of a king</i> (Rudra Dama) <i>by the people</i> , who did not permit the sacrifice of animal life; and he is called the Lord of the country of Ougein, Mathura, Sindh, &c., and he conquered Satkarini, King of the Dekkan.
								The first edict is addressed to the public officers of the city of Tosali, and commands murderers to be imprisoned. Both edicts appoint two Tupha's, or colleges for meditation and the propitiation of Heaven. The question of atheism in <i>ancient</i> Buddhism is set at rest by these edicts, which repeatedly speak of this world and the world hereafter; and the people are expressly commanded to propitiate Heaven, and to "CONFESS AND BELIEVE IN GOD, WHO IS THE WORTHY OBJECT OF OBEDIENCE;" or more literally, "HIM, THE ETERNAL, YE SHALL

<p>7 633</p>	<p>Airun, in Bho- pal, on an image of the Boar Avatar in a temple to Vishnu.</p>	<p>Sanskrit; but with words written cor- ruptly.</p>	<p>Of the same peri- od as the follow- ing inscription. Dhanya Vishnu being alive at the time both were written. Probably about the eighth cen- tury A.D.</p>	<p>Subsequent to Kanouj Nagari, or Allahabad No. 2, but be- fore the Gaur or Harsha cha- racter.</p>	<p>Invocation to Vishnu as the Boar Avatar or incarnation of Vedas. Bhaga- van. The Sukta hymn of the Rig Veda. Vishnu is called Jagau- Narayana. Na- rayana in the form of <i>Varaha</i>, or the boar.</p>	<p>Raja Indra Vish- nu. His son, Varuna Vishnu. His son, Hari Vishnu. His son, Matri Vishnu. Also Raja Tara- pani, of Surash- tra, who is call- ed King of Kings and governing the earth.</p>	<p>The temple was built in the first year of the reign of Raja Tarapani, by Dhanya Vishnu, the confidential minister and brother of Raja Matri Vishnu. The inscription is the first in honour of the <i>boar</i> incarnation of Vishnu, and the Boar coins probab- ly belonged to this family of princes, who worshipped Vishnu as the Boar. The minister Dhanya obtained his office by public election, and <i>through</i> <i>the grace of God!</i> Dhanya is call- ed a Rishi amongst the Brahmans and the devoted worshipper of Bha- gavan; but there is not any pre- posterous eulogy of Brahmans.</p>
<p>7 634</p>	<p>Airan, in Bho- pal, on a pil- lar in front of the temple.</p>	<p>Same as the last inscrip- tion.</p>	<p>The year 165 of the era of some dynasty, which, from the men- tion of Buddha Gupta, is possi- bly of the Ka- nonj family. Probably about the eighth cen- tury A.D.</p>	<p>Same as last ..</p>	<p>Vishnu, Garuda, Lokapalas, Bha- gavan, Janar- dana (or Vish- nu), Punyajanas (or Rakshas).</p>	<p>The King Budha Gupta, who go- vern the coun- try between the Jumna and the Narmada.</p>	<p>The pillar was raised, at the expense of Dhanya Vishnu, before the tem- ple of the preceding inscription, by Vaidala Vishnu, who had been elected to the Regency. The notice of a new Gupta, and a date of the dynasty, 165, is of great interest, as Buddha Gupta necessarily followed those mentioned on the Allahabad and Bhitari columns. And up to Buddha Gupta's time, if he belong- ed to the Kanouj dynasty, its dura- tion had been only 165 years. In the early part of the fifth century, A.D., Fa hian found a Buddhist King at Kanouj; and in the early part of the seventh century Huan thsang found a Hindu King reign- ing. The dynasties, therefore, had been changed between the fifth and</p>

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
7	901	Arnakunda, or Varangal, in Telingana, on a slab.	Telugu and Orya, with Sanskrit slokas.	Saka 1054, or A. D. 1132, being the year Chetrahannu of the Vrihaspati Chakr, or sixty years' cycle of Jupiter.	Not mentioned.	Hari, Ganesa, Saraswati, Siva, Maheswar, Ravi Souri (or Vishnu).	Raja Rudra Deva.	seventh centuries, and the Gupta family had sprung up in the interval. Rudra Deva is the Raja mentioned in the Jagannath temple annals as Churang or Chorganga, and was the founder of the Gunga Vansa dynasty. He was a benefactor to Jagannath, adorned it, and <i>populated</i> its neighbourhood. The inscription contains a long account of Rudra Deva's genealogy and of his battles. There are not any praises of Brahmans, or even mention of them! From the mention of Ganesa, his worship must have been used in the twelfth century.
7	909	Kaira, in Gujara. Cop-perplate. One of four, from Dr. Burn.	Sanskrit prose, each word having a double meaning, —and, incapable of being closely rendered into English.	Samvat 390, or A. D. 323, if the era be that of Vikramaditya, but if of the Balibhiera, then A. D. 640.	Closely allied to the Kanouj Nagri, or Allahabad No. 2, —possibly a little earlier.	The <i>four Vedas</i> mentioned; but not one word of Brahmanical gods or Brahmans.	Raja Samanta Datta. His son, Vijaya Bhatta, or Vita Raja. His son, Prasangha Raja Datta.	The Raja Prasanga, of the royal race of Gajjara, gives a village to those who are versed in the <i>four Vedas</i> , not for the worship of Brahma, Vishnu, or Siva, or their offshoots, but for the worship of the five Jagannas, Bali, Charu, Baiswaleva, and Agnihotra. Brahmans, although alluded to, are not even named; even the writer <i>Reva</i> is not called a Brahman.
7	966	Kaira, in Gujara. Cop-perplate. No. 1, from Dr. Burn.	Sanskrit prose.	Samvat 365, or A. D. 309; but if of the Valibhiera, then 319 years must be added.	The same as the last.	Opens simply with " <i>Glori</i> ," instead of other invocation. Ganges river, Lakshmi, Saraswati (as wealth and	Bhataraka Senapati. Guha or Griha Sena. Sridhara Sena 1st. Siladitya 1st. Chara Griha, or	This is No. 1 of four plates found by Dr. Burn at Kaira, and is similar to one published by Mr. Wathen in the J. A. S. B. It confirms the order of the reigns given by Mr. Wathen, and affords additional dates, and circumstances of high

knowledge). Upendra, Swa- yambhu, four Vedas.	Iswara Guha. Sridhara Sena 2nd. Dharuva Sena 2nd. Sridhara Sena 3rd, Dharuva Sena 3rd, or Dharmadiya.	interest, respecting the Valabhi, or Balhara dynasty of Gujarat. This plate omits four princes between Bhatarka and Griha Sena, and ter- minates with Dharuva Sena 3rd, the grantor. Mr. Wathen's plate goes on one prince more Siladitya 2nd. Although six reigns inter- vened between Mr. Wathen's and Dr. Burn's plates, the son, named Madana Hila, of the minister Skauna Bhatta, who prepared the first plate, is a witness of the pre- sent grant. The bow the chief military weapon. No fire-arms; chariots used. From the absence of all mention of the gods of the modern Hindu Pantheon, it is plain they could not have been respected in Gujarat in the fourth century A. D. Dharuva Sena 3rd, indeed says he is liberal to Brahmans (but with- out mentioning them with respect) and to the temples of the gods. The grant gives a field to a Brah- man, for the sake of the donor's father's and mother's virtue. On the seal is "Sri Bhatarka," under a bull, as in Mr. Wathen's plate.	Salutation to Gi- nesa. Parvati, Siva, with five faces! Vedas Swaha. Meru Sastras.	Samvat of Vikra- maditya 1116, corresponding to 981 Saliva- hana, and to 466 of the era of Udayaditya, A. D. 1059.	7 1056 From a temple at Oodeypur.	7 1056 From a temple at Oodeypur.
		This inscription is of importance, as it discloses a new era, that of the family of Udayaditya, the probable founder of Oodypur, corresponding to the era of Vikramaditya 1116, and of Salivahana 981, and Kaiyuga 4160. This would place the found- ation of Oodeypur A.D. 614. The Raja's name is not in the chrono- logical tables of the Sesodi Rajputs,				9 545

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
8	176	Khajrao, eighteen miles from Chhatarpur, in Bundelkund	Sanskrit verse, in an ambitious inflated style; the verses polished and elaborate, but some obscure, and abounding with quaint pedantry and punning.	The first part of inscription, Samvat 1019, A.D. 962; last part, Samvat 1173 or 1016.	Allahabad No. 3, and therefore resembling the Harsha and Bhabaneswar. In the inscription it is called the <i>Kakuda</i> character, and in the eleventh and twelfth centuries appears to have prevailed from Cuttack to Shekavati.	Invocation to Siva, Maheshwara, Shambhu, Bharati, Pasu, Vijiya, pati, Brahma, Maricha and Brahma's other sons, the Munis, Atri, Chandratriya, Vayvarma, Arjuna; and the <i>Paranic</i> heroes Prithuka and Kunda, Sumitra, Bhisma, Upendra Sagar, and the Puranic origin of the ocean noticed; <i>Linga</i> , Yudhisira, Viswakarma, Rudra; Vedas. The temple is dedicated to Pramatha Nath.	<i>Rajas</i> . Nannuka. Vag Yate. Vijaya. Valila. Sriharsa. Yaso, Dharma Deva. Banga. JayaVarmaDeva.	or of any other dynasty. Arevalamathana went to Malava, and recovered his former kingdom of Madhyadesa. The inscription is chiefly in honour of Banga (by his son), who, as is usual, is elevated into a great king. The kings of Oude and Ceylon attend to do him homage, and his captives are the wives of the kings of Andra, Radha, and Anga! Banga is, of course, eulogized by the Brahmans, because he built dwellings for them, and gave them lands, and piously ended his days, aged 109, by drowning himself at the junction of the Jumna and Ganges, as did also the Brahman minister of his father and grandfather. It is to be remarked, that the inscription had twice before been engraved in <i>irregular</i> characters, and it was only in A.D. 1016 that it was put into proper Deva Nagari. The story of creation from Brahma and the egg is told. <i>The influence of the moon on the tides is alluded to.</i> The inscription alludes to a passage in the Mahabharata, in which Siva is represented to have given his own flesh to a hawk, instead of a bird which had sought refuge with him. This story is told of Buddha, more than 1500 years before this time,

and is much more suitable to his humane and life-sparing character than to the bloody Siva. Here again we have got a Brahman (Sri Rama), whose feet earthly kings adored!

At the time of this inscription (the period of Charlemagne in Europe), Hindustan and the Dekkan were divided into four kingdoms,—that of Gujara (Gujarat) westward; that of Malwa central; to the east the Gourha Raj, including Bengal and Behar; and the Lateswara Raj to the south. The *Surasra* kingdom spoken of; but, in Karka's reign, it is expressly stated to have been called, before his time, Sowrajya, the identical name of the Sattarah sovereignty at this day. Krishna Raja was devoted to Brahmans, and the nominal Brahmans, through their greediness for his gifts, resumed their former rites. His fort was *Elapur*. Indra Raja, who ruled the Lateshara kingdom conquered that of Gujara; and he aided the owner of Malwa against the King of Gourha (Bengal). The inscription gives a village to the Brahman Bhanu, but without expressions of veneration, for the sake of his father and mother's memory. It is curious for enumerating the privileges consequent on possession; *fishing*, fruit, marriage and other fees; fines for petty offences; free labour; treasure trove; mines, &c. ! It concludes with the denunciation from

Brahma. Siva is called the god of gods. Dharma. Vishnu Swayambhu Sambhu, Ganga, Yamuna river, Partha, Indra, The gods Kin-naras, Siddhas to Seddhyas and Vedyadharas. Hara. Four Vedas. Cows are called the daughters of the sun Ramchandra.

Not exactly resembling any other character, but sufficiently near Wathen's plates to admit of its being easily made out by Kamalakanta of Calcutta, though not at all by the Brahmans of Gujara.

Saka 734, or A. D. 812.

Sanskrit, with punning; but the grammatical structure not stated.

Baroda in Gujara; found in digging the foundations of a house. Copper plates.

Volume	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
8	481	Dug up at Kumbhi, in the Saugor territory thirty-five miles north-east of Jabalpur, on copper-plates.	Sanskrit verse and prose, quaint, and with obsolete names, and punning, and orthographical errors.	Samvat 932, or A.D. 876.	Nearly the same as the Cihhatatpur inscription, and therefore like the Harsha and Allahabad No. 3.	Invocation to "Om," and glory to Brahma, Vishnu, Atri, Bodhana, the sun, Puruvaras, Urvasi, Bhurata Yamuna, Puraudava or Indra, Prayag, Parasavarma, Nar Sinha Deva, Indra, Varma Deva, Mahadeva, Sama Veda	Yuva Raja Deva, Kokalla, his son, Gangaya Deva, his son, Karma Deva, his son, Yasus Karma Deva, his son, Gaya Karma, his son, Nar Sinha Deva, his brother, Vijaya Sinha, his brother.	The grant gives a village to a Brahman, Sitha Sarma, but without expressions of veneration. Karna Deva's wife, Aralla Devi, is stated to have been of a Hun family. The 21st verse likens the king, Nara Sinha, to Parasarama, making the world the <i>dominion of Brahmans by the destruction of the Kshetriyas</i> . The inscription is curious for enumerating the chief officers of the king, Vijaya Sinha, namely, the prime minister, chief priest, the chief scribe or secretary of state, the chief councillor, the chief judge, the powerful secretary for foreign affairs, the great chamberlain, the <i>incorruptible</i> superintendent of police, the treasurer, and the master of the horse and elephants. The usual interdict to resuming lands and the story of Sagara are quoted. This is another of Asoko's edicts, from a new locality, showing the wide extent of his domain. It differs somewhat in style and language from the pillar and rock edicts. The subject is the Buddhist command-
9	617	Babra, three marches from Jeypur, on the road to Delhi, on a block of stone.	Old Pali, with two or three grammatical errors.	B.C. 309, because the inscription evidently refers to the first convocation at Pataliputta, or	Oldest Lát or column character, or Delhi No. 1.	Buddhist. The supreme Buddha, Dharmma, or the law, or faith.	Asoko, as Piya-dasi Raja.	

<p>or rock on a hill.</p>	<p>Patna, in that year, in the 17th year of the reign of Asoko.</p>	<p>Patna, in that year, in the 17th year of the reign of Asoko.</p>	<p>condemned as, "mean, and false in their doctrine, and not to be obeyed." The scriptures of the Munis (which must be the Vedas) are spoken of as directing blood-offerings and the sacrifice of animals. Priests and priestesses, religious men and religious women, amongst the Buddhists, are commanded to obey the edict, and bear it in their hearts.</p>	<p>These inscriptions relate to the well-known sculptures at Mahamalaiapur, and are little more than names applied to the figures in the sculptures. They are described in the Transactions of the Royal Asiatic Society.</p>	<p>ment, forbidding the sacrifice of four-footed animals. The Vedas are alluded to, but not named, and</p>	<p>ment, forbidding the sacrifice of four-footed animals. The Vedas are alluded to, but not named, and condemned as, "mean, and false in their doctrine, and not to be obeyed." The scriptures of the Munis (which must be the Vedas) are spoken of as directing blood-offerings and the sacrifice of animals. Priests and priestesses, religious men and religious women, amongst the Buddhists, are commanded to obey the edict, and bear it in their hearts.</p>
<p>2 Mahamalaiapur rock inscriptions.</p>	<p>Sanskrit</p>	<p>Eighth to tenth century.</p>	<p>Kutila or Gaur character.</p>	<p>Siva</p>	<p>None named</p>	<p>None named</p>
<p>9 766 Dug up near Tezpur in the Durrung division, lower Assam; copper plates.</p>	<p>Sanskrita</p>	<p>None: 10th century.</p>	<p>Slightly modified Kutila.</p>	<p>Invocation to Siva and the Brahmaputra River. The Boar incarnation and his descendants, also Vishnu, Krishna and Lakshmi.</p>	<p>Yudhisthira, Bhima, Karua, Arjuna, Bhagadatta king of Kamrup and his descendants Pralambha, Haja, and Vanamala.</p>	<p>This inscription records the grant of a village called <i>Adisuravataka</i> on the West of the Ganges, to a Brahman of the Sandilya race named Indoka. The donor is Vanamala of the dynasty of Bhagadatta.</p>
<p>65 To the west of the northern gate of the old Fort of Behar on a broken stone pillar.</p>	<p>Sanskrita</p>	<p>None: 10th century.</p>	<p>Not exactly resembling any other character: allied to the Kutila.</p>	<p>.</p>	<p>.</p>	<p>The translation is wrong throughout.</p>

Volume.	Page.	Location of Inscriptions.	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
10	97	Found in the relic chamber of one of the Keneri caves: copper plate.	Old Pali	2nd Century B.C. about 100 years of the reign of the Trukudaka dynasty.	No. 2 cave character.	Buddhist. Salutation to Sarvajna. Bhagaván Sákya Muni and chaitya mentioned.	Trukudaka	Pushya Baramá of the conquered country called Taromi, dedicates a chaitya. Mention is made of the forests around Bardhamána, a country noticed in the Pratap-rudra inscription.
	98	Fyzabad in Oude: copper plate.	Sanskrita	S. 1243 A.C. 1187.	Not mentioned.	Vasovigraha, Mahi Chandra, Madana Pála, Govinda Chandra, Vijaya Chandra, Jaya Chandra.		The last prince, on the 7th day of the moon in the month of Ásádha 1243, grants in fee simple to Alonga Auda Rayuta, son of Atala Rayuta of the Bharaddája line, the village of Kemali in the district Ashwata Pattana. The grant concludes with the usual anathema against the resurers of rent-free tenures. The genealogy is of the Rahtore princes of Canouj.
	664	Baolee at Bus-sautgarh at the foot of the Southern range of Hills running parallel to Mount Aboo.	Sanskrita	S. 1099 A.C. 1012.	.....	Salutation to Váni, goddess of wisdom, and Hari.	Utpala, Aranya, Adbhuta Krishna, Srinath Ghosi, Mabi Pála, Vandhuka, Purna Pála <i>alias</i> Baladarpada.	Láhini wife of Vigráha, on the death of her husband, takes shelter with her brother and causes the temple of the sun in the Aravalli range to be repaired and a Baolee to be excavated. The recorder is Mairi Sharmá, a Brahman poet, and the engraver Sirapála, engraver ordinary to Rája Aswapati.

819	Temple at Bausaugurh.	Sanskrita.....	27 Magh 1053 s.	.....	Salutation to the sun.	line of Káshíwara. Of the former line was <i>Vasistha</i> .
11 958	Aden .....	.....	.....	Hymritic. ....	.....	This inscription is very imperfect, several entire stanzas and many words being effaced. From what remains, it appears to be the record of the consecration, by Dhavala, of a temple at a village called Mahiddhaja.
13 113	Ningpo .....	.....	.....	Uchen? .....	.....	This record has not yet been deciphered.
16 412	Caves of Bura-bur.	Páli .....	.....	Old Pali, No. 1 Lat.	Buddhist.....	Ditto.
592	Moorshedabad, on a gun.	Persian.....	1047 Hegira ..	Persian.	Mohammadan...	Very imperfectly deciphered.
595	Nágárunicave.	Sanskrita.....	1st century B. C.	No. 2 Lat.	Saiva.	The gun on which this inscription is recorded, was constructed at Jaháingiragar, otherwise called Dacca, under the Darogáship of Sher Mohammed.
1220	In a temple at Oomga.	Sanskrita.....	S. 1496 A. D. 1439.	Kutja.....	Vaishnava	This remarkable inscription, found inscribed in a Buddhist cave, records the consecration of the Saiva image, Bhútapati and Deví.
						Bhairavendra records the consecration of the images of Jagannáth, Balaráma and Subhadra. The princes recorded evidently belong to the Pála dynasty of Gour.

Volume.	Page.	Location of Inscriptions	Language of Inscriptions.	Date.	Character used in Inscriptions.	Religion; or Divinities or Sages mentioned.	Kings or Princes mentioned.	REMARKS.
	1081	Ranode, on a stone slab in a temple.	Sanskrita...	10th Century	Kutila.....	Saiva	Someswara. Bhairavendra.	There are several names in this inscription, but as the reading and the translation are both incorrect, I have not thought proper to insert them here.
17	492	Behar, near the village of Passerawa.	Sanskrita...	9th Century	Kutila.....	Buddhist	Yasovarmá, Deva Pála.	Records the raising of two topes and a temple.
ii.	316	Kalinger.	Sanskrita...	S. 1298, 10th Kártik.	Not known	Saiva	Paramáridi.	A poetical eulogium.
	317	Ditto	Ditto	Not known.....	Ditto	Ditto	VijayaPála. Bhu- mi Pála. Jaya Varmá Deva.— Varmá, Madana Varmá, Pratápa Varmá.	The subject of the record is probably the consecration of certain images of Siva, Kamalá and Káli, the inscription however is too imperfect to admit of satisfactory decyphering.
	320	Ditto	Ditto	Ditto	Ditto	Ditto	Jatíáddhi. Sri Bachchha.	Very imperfect.
	321	Ditto	Ditto	Ditto	Ditto	Ditto	Rája Deva, son of Kamalenda, son of Madana Var- ma Deva, King of Kálinjer.	Record of the consecration of an image of Varadá.
	322	Ditto	Ditto	Ditto	Ditto	Not known.....	.....	Five very imperfect modern inscriptions, from Kálinjer of no value.
	68	Vijaya mandir, Udayapur.	Ditto	Ditto	Kutila.....	Salutation to the sun.	None	An eulogium on the sun.
	71	Not known, on copper plate.	Ditto	65 of some local era.	Gaut.	Vaishnava	Deva Sacti Deva. Vanya Rája De- va.	Vináyaka Pála, the nephew of Bhoja Deva II., grants to his class-fellow Bhulluka Bhatta the village of

Tikkariká in the district of Benares. The place is to this day known under the name of Tikkari. The donor is evidently a scion of the well known Pála dynasty of Gaur.

Buddhist maxims.

Ditto.

This is a deed of mortgage executed in favour of two bankers, Rá Sri Bahma and Rá Sri Maháditya by Rá Gangadevi to ensure the liquidation of a debt for 2250 drummās. The gift of the village Sembhalapura to a priest in order to defray the expenses of a temple.

This inscription is very imperfect, but interesting, as throwing some light on a dark period of Indian history. If we may assume the Bhoja of the document to be the first of that name noticed by Abul Fazel and Prinsep, his era is definitely fixed.

Of Paliographic importance as showing the transition state of the Ariano-Pali character.

17	66	Singapur	Pali	Rather peculiar, allied to No. 2	Buddhist	Nága Bhatta Deva. Ráma Chandra Deva. Bhoja Deva. Mahendra Pála Deva. Bhoja Deva. Vináyaka Pála Deva.
18	247	Keddah.	Pali	Ditto.	Buddhist	Ditto.
19	454	Jaunpur on a burnt brick.	Sanskrita	Gaur, of Rája Jayachandra's time.	Not known.	This is a deed of mortgage executed in favour of two bankers, Rá Sri Bahma and Rá Sri Maháditya by Rá Gangadevi to ensure the liquidation of a debt for 2250 drummās. The gift of the village Sembhalapura to a priest in order to defray the expenses of a temple.
475	Oojein.		Sanskrita	S. 1036 A. C. 980.	Vaishnava	Krishna Rája. Vairi Sinha. Siyaka. Amoghavasra alias Vákpati, alias Vallabha Narendra.
22	673	Pehewa in Thanesar, on a slab of sandstone in a temple.	Sanskrita	A variety of Kutila.	.....	Mahendrapála, Jatula—Vajráta, Yajnika, Saggá, Purna, Devurája, Ramachandra, Bhoja.
23	57	Khunnara in Kangra.	Old Pali	1st Century A. C.	.....	Of Paliographic importance as showing the transition state of the Ariano-Pali character.

APPENDIX C.

INDEX TO THE INDIAN GEOLOGICAL, MINERALOGICAL, AND PALÆONTOLOGICAL PAPERS IN THE RESEARCHES AND JOURNAL OF THE ASIATIC SOCIETY, AND IN THE GLEANINGS OF SCIENCE.

By H. PIDDINGTON, CURATOR, MUSEUM ECONOMIC GEOLOGY.

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402	On Iron Ores, washings and smeltings in India, <i>Piddington.</i>		
403	Coal from the Teesta and Mahanuddi (Darjiling), <i>Piddington.</i>
746	Meteorite from Segowlee, <i>Capt. W. S. Sherwill.</i>		
651	Geology of the Salt Range of the Punjab, <i>W. Theobald.</i>			

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XXIV. 212	Burdwan Kunkur and smelt- ings of Iron Ore with them, <i>Piddington</i> .
283	Coal from Chirra Puuji, <i>Pid- dington</i> .
347	Age of the Coal Strata in Western Bengal and Central India, <i>Rev. S. Hislop</i> .			
240	Coal from Talebeer in Cut- tack, <i>Piddington</i> .
203	Graphite of Kemaon and Travancore, <i>Dr. Royle</i> .
248	Coal fields of Talebeer in Cut- tack, <i>E. A. Samuelles, B. C. S.</i>			
250	Lt. Short's Gold Dust and Sands from Midnapore, <i>Piddington</i> .
704	Artificial Bricks, <i>Piddington</i> .
704	Burdwan Paving Stone, <i>Piddington</i> .
706	Copper Ore in slags, <i>Messrs. Bath and Sons, Piddington</i> .		
707	Darjiling Copper Ores, <i>Dr. Campbell</i> .		
708	Iron Ore Kunkurei and Palleyra in Cuttack, <i>Pid- dington</i> .

APPENDIX D.

TABLE OF INDIAN COALS ANALYZED AT THE CALCUTTA ASSAY OFFICE, INCLUDING THOSE PUBLISHED IN THE GLEANINGS IN SCIENCE, SEPTEMBER 1831, ARRANGED ACCORDING TO LOCALITIES EXTRACTED FROM THE REPORT OF THE COAL COMMITTEE; BY MR. JAS. PRINSEP. JOURNAL, VOL. VII. p. 197.

No.	Locality.	Quantity.	Sp. Gravity.	Water expelled on sand bath per cent.	Composition on 100 Parts.			Calculated per centage of Ash in Coke.
					Volatile Matter.	Carbon	Ash.	
1	Burdwan, Raniganj.	Slaty Coal,	1.334	8.0	39.5	45.9	14.6	24.0
2	Ditto.	1831		8.2	41.5	45.2	13.3	22.5
3	Ditto.	1836	1.362		32.8	54.0	13.2	24.5
4	?	1837	1.450	6.4	30.0	51.6	18.4	35.6
5	Raniganj.	1837	1.310	6.3	37.1	55.2	7.7	13.9
6	Chinakuri.	1831	1.340	8.0	32.5	61.1	6.4	9.5
	Jherria, S. of }	1838	1.220		18.0	60.0	22.0	
7	Damuda.	No. 1. from Mr. Erskine,						
	Adjai, near the foregoing.	October,	1.405	4.2	34.0	45.4	20.6	
8		No. 2. "	1.396	5.2	37.0	47.0	16.0	
9	Benares road, 149th milestone.	Ditto. March,	1.424	5.9	34.4	44.7	20.9	46.7
10	Near Sone River.	April,	1.260		insuffi-			
					cient.			
11	Palamoo.	Slaty,	1.482	9.1	37.4	52.1	10.5	16.8
12	Ditto.	Without lustre,	1.419	7.1	36.4	54.1	9.5	14.9
13	Ditto.	By Mr. Homfray, July,	1.442	7.9	29.4	63.3	7.3	11.5
14	Ditto.	Do. Anthracite, Ditto.	1.447	2.8	7.9	83.1	9.0	10.8
15	Amarath.	Ditto. Ditto.	1.434	2.5	7.2	85.6	7.2	8.4
16	Bidigarh.	Minute specimen, received Ap.	1.260	..	..	..	..	..

No.	Locality.	Quantity.	Sp. Gravity.	Water expelled on Sand-bath per cent.	Composition on 100 Parts.			Calculated per centage of Ash in Coke.
					Volatile Matter.	Carbon	Ash.	
17	Nerbudda	Slaty Anthracite,	1831		27.0	58.0	15.0	20.5
18	Nimbuagarh.	Very earthy Ditto,	1833	3.5	14.0	22.0	64.0	
19	Sohanpoor.	Ditto,	1831	6.0	25.0	29.0	46.0	61.4
20	Wardariala.	Ditto,	"	7.8	43.8	33.7	22.5	40.0
21	Rajmahal	Ditto,	"	10.0	32.0	40.5	27.5	40.4
	Cuttaek	Slaty dull	April,	1838	38.7	51.2	10.1	
		Glossy, friable,	"		36.2	41.9	21.9	
	Do. inferior.	Anthracite Slate,	"		16.0	10.0	74.0	
	Hingolai.	Do. best.	"		36.4	39.6	24.0	
	Do. best.	Dull with bright seams,	"		32.6	35.9	31.5	
	Jacorain, Ditto.	Ditto,	"		63.1	29.6	7.3	
22	Assam	Upper streams.	Lignite,	1835	56.9	31.1	12.0	
23			. . . . .	"	62.8	29.0	8.2	
24			. . . . .	"	39.9	58.1	2.0	3.4
25			February,	1837	48.9	47.7	3.4	7.1
26			"	"	15.1	15.1	3.4	7.0
27			July,	"	19.8	48.2	3.4	8.5
28			"	"	2.1	44.1	4.4	9.1
29			"	"	2.4	43.9	4.7	
30			"	"	5.9	43.4	22.7	33.9
31			June,	"	50.0	44.9	5.1	11.3
32	Silhet Kasya Hills, Chirra.	Good Coal,	"	7.0	37.1	62.0	0.9	1.5
33	Ditto.	Slaty Bituminous	"	12.3	38.4	53.4	8.2	13.3

COALS IMPORTED INTO CALCUTTA, ANALYZED AT THE CALCUTTA ASSAY OFFICE.

No.	Locality.	Quantity.	Sp. Gravity.	Water expelled on Sand-bath per cent.	Composition on 100 Parts.			Per centage of Ash in Coke
					Volatile Matter.	Carbon	Ash.	
1	Syrian Coal, Red Sea.	With much pyrites,	1838	2.5	42.1	34.2	23.7	
2			1837	2.0	37.0	58.4	4.6	7.9
3	New South Wales.	Average of several Sp.,	1831	3.3	38.0	60.1	1.9	3.1
4	V. D. L. Hunter River.	Mr. Cracroft's Sp.,	1837	4.9	28.4	64.6	7.0	10.8
5	China.	Glance Coal or Anthracite, ..	"	3.0	7.0	91.6	1.4	1.5
6	English Pit Coal.	Imported in	1831	1.5	29.0	69.4	1.6	2.3
7		On large scale,	"		25.0	73.0	2.0	2.6
8		November, ..	1836		32.2	64.7	3.1	4.8
9		"	"		29.7	69.5	0.8	1.1
10		December, ..	"		35.0	63.6	1.4	2.2
11		February, ..	"		26.5	73.2	0.3	0.4
12		May,	1837	4.1	31.8	61.0	7.2	11.9
13		"	"		40.5	54.2	5.3	9.8
14		June,	"		34.4	63.8	1.8	2.8
15		July,	"		35.1	62.8	2.1	3.3
16		December, ..	"	1.4	29.1	62.8	8.1	12.9
17		"	"		31.5	67.3	1.2	1.8
		"	"		31.2	67.3	1.5	2.2
		Average of English Coals,			31.0	67.3	2.8	2.4

(Signed) J. PRINSEP,
Assay Master.

N. B. For specimens marked 1831, as well as for remarks on the different varieties of Coal, see *Gleanings in Science*, III. 283. *Calcutta Assay Office*, 18th October, 1837.

A Table of Analyses of Indian Coals; continued from that by Mr. JAS. PRINSEP, (in Vol. VII. of Journal, p. 197) to the close of Vol. XIX. for 1850; and including Dr. McCLELLAND'S Table in p. 73 of Coal Committee's Report No. II.—
By HENRY PIDDINGTON, Curator, Museum of Economic Geology.

No.*	Journal and C. Com. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon.	Ash.	
77	J. Vol. VII. p. 706.	Mergui. <i>Jas. Prinsep.</i>	Lignites sent by Dr. Helfer No. 1	1.256	10.0	56.7	36.0	7.3	
			No. 2	1.376	9.3	53.9	37.3	8.8	
			No. 3	1.391	7.3	38.6	43.8	17.6	
		Ditto.	Pitch Coal ditto No. 1	1.273	9.7	45.0	50.3	4.7	
			rich-flaming coal and close-grained coke.						
			Ditto ditto No. 2	1.280	8.2	48.9	46.7	4.4	
			Ditto ditto No. 3	1.245	7.4	48.3	45.1	6.6	
78	C. C. R. Part I. Sec. VII. page 5.	Ditto.	Ditto ditto No. 4	1.251	7.6	48.2	48.7	3.1	
79	....	Namroop Coal No. 1. Ditto. No. 2. Ditto.	Very ligneous. More compact coal.	1.302	..	48.9	47.7	3.4	
				1.244	..	39.9	58.1	2.0	
80	page 12.	Chilmaree, <i>McC.</i>	.....	1.392	..	50.0†	40.9	5.1	
81	C. C. R. IV. p. 180.	Moulmein, Mr. Blundell, <i>McC.</i>	Cannel coal.	1.177	..	42.8	54.6	2.6	
82	....	Hoong; South of Ramree 6 miles, Capt. Bogle, <i>McC.</i>	Caking Coal,	1.32	7.6	36.	49.	15.	
83	....	Tyeroo Ghat, Asam, Capt. Jenkins, <i>McC.</i>	Ditto,	1.3	..	40.	55.	5.	

* The numbers are continued from Mr. JAS. PRINSEP'S Table, and I add to the present one a column of references to the Vol. and page of Journal, of Coal Committee's Reports, where the Analysis will be found, and the name of the analyst, where given. Mr. PRINSEP'S Table goes to No. 59, and 17 more Analyses are added of imported coals, numbered 1 to 17, so that I have taken 76, as his last No. and 77, as our first.

† Including water.

No.	Journal and C. Com. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon.	Ash.	
84	C. C. R. IV. p. 180.	Palamow, Mirall, Mr. Tytler, <i>McClelland</i> .	Slate Coal,	1.26	7.6	44.	50.	6.	
85	Palamow, ditto, <i>McC</i> .	Slaty, Crop Coal,	1.48	..	32.	58.	10.	
86	Ditto Singra, ditto, <i>McC</i> .	Ditto,	1.2	..	25.	63.	12.	
87	Mergui, Lt. Hutchinson, <i>McC</i> .	Caking Coal excellent,	1.27	..	55.	40.	5.	
88	Byrning Punjie, Sylhet; Major Lister, <i>McC</i> .	Ditto,	1.3	..	34.	64.5	1.5	
89	Ditto, variety, ditto, <i>McC</i> .	Slaty, inferior,	1.4	..	25.	29.	46.	
90	Ditto, ditto, <i>McC</i> .	Surface Coal, .....	..	..	30.	50.	20.	
91	Ditto, a different sample, ditto, <i>McC</i> .	Caking Coal,	1.3	..	51.	42.	7.	
92	Chuppra, on the Soane, Mr. Ra- venshaw, <i>McC</i> .	Slate Coal, mixed,	1.5	..	32.	57.5	10.5	
93	Borneo, Capt. Johnston, <i>McC</i> .	Ditto, excellent,	1.27	..	59.6	34.	6.4	
94	Borhath, Assam, Lt. Strong, <i>McC</i> .	Caking Coal, ditto,	1.2	..	45.	52.7	2.3	
95	Borhath, another bed, Lt. Strong, <i>McC</i> .	Cannel Coal, excellent,	1.28	..	44.	48.	8.	
56	Cheduba, Arracan, Capt. Bogle, <i>McC</i> .	Ditto, inferior,	1.30	..	46.8	41.2	12.	
97	Khota, Singrowly, Capt. Wroughton, <i>McC</i> .	Middling,	1.26	7.7	54.	32.2	13.8	
98	Jubbulpore, Dr. Spilsbury, <i>McC</i> .	Excellent,	1.49	..	50.	47.1	2.9	
99	Near Dearee, the Soane; Mr. Ra- venshaw, <i>McC</i> .	Middling,	1.42	..	37.6	58.1	4.3	
100	Quillimané, (Cape) S. Africa, <i>McC</i> .	Surface Coal,	1.6	..	23.2	40.16	36.6	

Analyses of Indian Coals—Continued.

No.	Journal and C. Conn. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon	Ash.	
101	C. C. R. IV. p. 180.	Tavoy River, Mr. Blundell, <i>McC.</i>	Cannel Coal,	1.72	7.6	62.	28.26	9.74	
102	Chittagong or Tipperah Hill, Mr. Sconce, <i>McC.</i>	Good Slaty Coal,	1.375	..	64.6	24.4	11.	
103	Petchee Gulf, received thro' Capt. Johnston, <i>McC.</i>	Anthracite,	1.71	..	20.	74.	6.	
104	Doobradgopore, Mr. Jas Pontet, <i>McC.</i>	Inferior Slaty Coal,	1.4	..	42.	33.	20.	
105	Jeypore, Upper Assam, Mr. F. Superior, R. Hampton, <i>McC.</i>	Superior,	1.3	..	48.	46.2	5.8	
106	Pulo Chermin, Borneo, Marine Board, <i>McC.</i>	Very superior,	1.34	..	64.	32.5	3.5	
107	Pulo Keng, Arreng, Borneo, ditto, <i>McC.</i>	Inferior,	1.39	..	43.	30.5	26.5	
108	Bikrampore, Cachar, Capt. Guth- rie, <i>McC.</i>	Superior,	1.3	..	64.8	33.2	2.	
109	Gudada River, Dhubary, Mr. J. Inferior, Bedford, <i>McC.</i>	Superior,	1.4	..	57.4	24.6	18.	
110	Bunarosee Caribari Hills, ditto, <i>McC.</i>	Brown Coal, burus freely,...	1.4	..	50.	40.6	9.4	
111	Mirampara, or Balajora, Caribari Hills, ditto, <i>McC.</i>	Ditto,	1.2 1.3	..	64.	26.	10.	
112	Salkora Caribari Hills, ditto, <i>McC.</i>	Good Brown Coal,	to 1.4	} ..	70.	25.4	4.6	
113	New Mine? Burdwan? Major Henderson, <i>McC.</i>	Superior,	1.3	..	36.	60.	4.	
114	Shanghai, (China.) Dr. G. Play- fair, <i>McC.</i>	Very superior,	1.29	..	33.6	64.	2.4	

No.	Journal and C. Com. Report.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.			Per cent. of Ash in Coke.
						Volatile Matter.	Carbon.	Ash.	
115	C. C. R. IV. p. 180.	Near the falls of the Jumoona, (Assam.) Major Jenkins, <i>McC.</i>	Without exception the best specimen of Coal on the list, <i>McC.</i>	1.2	7.6	46.	53.	.6	} Saline 4.35
116	....	The bed of the Terro Nuddee, (Assam.) ditto, <i>McC.</i>	Superior,.....	1.3	..	62.	35.4	2.8
117	....	{ a } Nicobar Island, Messrs Mac- b } key and Co. <i>McC.</i> c }	Weathered specimen,....	1.3	..	61.4	34.2	4.4
118	....	Dikho, (Assam.) Capt. Rogers, <i>McC.</i>	Most superior,	1.3	..	57.	40.	3.
119	....	Dikho, a tributary of the Jumoona, 8 miles above the falls, Messrs. Masters & Wood. <i>McC.</i>	A dull Earthy Coal,	1.3	..	49.	46.	5.
120	....	Badam, Col. Ousely, <i>McClelland.</i>	Very superior,	1.29	..	28.	66.	.6
121	....	Jubbulpore, Lieut.-Col. Cox, <i>McC.</i>	Good,	1.31	..	44.6	38.8	16.6
122	J. Vol. XIV. p. 34	Supposed Assam, <i>Piddington.</i>	.....	1.3	..	32.00	60.03	8.00
123	XVI. 371	Kyook Phyoo, <i>Pid.</i>	.....	1.34	12.00	27.00	61.00	12.00
124	XVII. 59	Burdwan, <i>Pid.</i>	.....	1.28	1.00	59.00	37.00	4.00
125	.... 168	Assam, Booree Dehing, <i>Pid.</i>	.....	1.37	1.00	26.40	31.60	29.20
126	XVIII. 170	Prisco Pit, Newport, S. Wales, <i>Pid.</i>	.....	1.31	5.00	18.90	63.60	16.50
127	....	Ditto, <i>Pid.</i>	.....	1.29	5.50	29.00	57.00	9.00
128	.... 412	Burdwan, <i>Pid.</i>	.....	1.29	2.25	28.00	56.50	10.00
129	XIX. 75	Ditto, <i>Pid.</i>	.....	..	1.65	24.50	69.00	4.75
130	....	Ditto, <i>Pid.</i>	.....	..	3.90	14.17	44.18	37.82
131	.... 156	Labuan, <i>Pid.</i>	.....	1.26	..	18.90	61.75	16.25
			.....	1.34	..	28.00	59.60	12.40
			.....	1.32	..	24.00	68.75	7.25
			.....	1.27	..	36.50	61.35	2.15

No.	Journal Vol. Page.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.		
						Volatile Matter.	Carbon.	Ash.
132	XX. 365	Afzulpoor 16' N. of Rannegunj. Capt. Shervill, <i>Piddington</i> .	Bright Coal; very promising, .....	..	0.45	32.25	60.15	7.15
133	366	Mootee Jhurna falls near Raj-mehal, H. Torrens, Esq. <i>Pid.</i>	Bright Jet Coal, decomposing rapidly, .....	..	18.50	23.75	29.30	28.45
134	XXII. 313	Chawa Nuddee, Teesta River; Darjiling, Dr. A. Campbell; <i>Pid.</i>	Jet Coal,	1.02 1.03	10.50	27.00	58.00	4.00
135	346	Baghawalla Coal, Salt Range, Punjab; Dr. Fleming, No. 1.	Lignite Brown Coal, .....	..	..	40.64	41.36	18.00
136	....	Ditto ditto, No. 2; Dr. Fleming.	Ditto ditto, .....	..	..	38.455	59.705	1.840
137	....	Kathee Alum—Shale Pits, Dr. Fleming.	.....	..	..	36.421	33.579	30.00
138	352	Singrowlee near Mirzapore, Dr. Fleming.	.....	..	..	50.00	43.34	6.66
139	XXIII. 381	Chawa Nuddee, Darjiling, Dr. Campbell; <i>Pid.</i>	Splint Coal,	1.32	6.80	29.20	61.10	2.90
140	383	From the Mahanuddee, Darjiling, Dr. Campbell; <i>Pid.</i>	.....	1.32	5.50	33.60	56.40	4.20
141	384	Ditto ditto; <i>Pid.</i>	Earthy sorot Coal, .....	..	10.00	9.75	39.95	40.30
142	385	Teesta Coal, Dr. Campbell; <i>Pid.</i>	Glance Coal,	1.30	10.00	30.50	54.75	4.75
143	714	Ava Coal, Capt. Niblett; <i>Pid.</i>	Semi-Bituminous Coal,	1.28	4.25	26.50	67.85	1.40

No.	Journal, Vol. Page.	Locality and Analyst.	Quality.	Sp. Gravity.	Water per cent.	In 100 Parts.		
						Volatile Matter.	Carbon.	Ash.
144	716	Ditto ditto, Capt. Niblett. <i>Pid- dington.</i>	Ditto, inferior Jet Coal, ..	1.42	11.88	32.12	32.60	23.40
145	XXIV. 283	Chirra Punji Coal; <i>Pid.</i>	.....	1.24	00.85	66.00	32.65	00.50
146	241	Talcheer Coals, { Moalpal, E. A. Samuells, C. S.; <i>Pid.</i>	14.37	17.75	35.62	3.225
147	710	Ava, Thayet-Myo Coal; <i>Pid.</i>	1.42	3.25	36.90	51.75	8.00
				1.36	2.50	30.25	64.10	3.15

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